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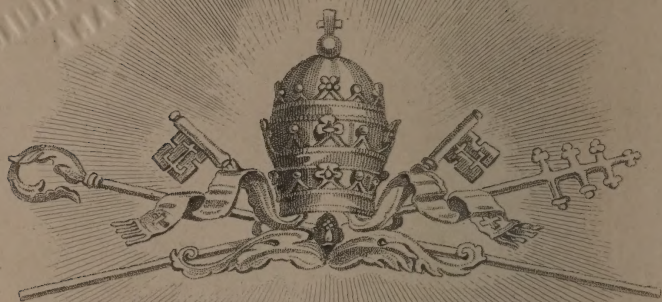
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Gregory XVI P. M.
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AN INDEX
OF
PROHIBITED BOOKS,

BY COMMAND OF THE PRESENT POPE,

GREGORY XVI.

IN 1835;

BEING THE LATEST SPECIMEN OF
THE LITERARY POLICY OF THE
CHURCH OF ROME.

BY THE

REV. JOSEPH MENDHAM, M.A. M.E.H.S.

*Author of Literary Policy of the Church of Rome, Life of Pius V., Memoirs of
the Council of Trent, Index Sixti V., Spiritual Venality of Rome, &c.*

ORATIO.

Pulchra Laverna,
Da mihi fallere, da justum sanctumque videri;
Noctem peccatis, et fraudibus objice nubem.
HOR. Ep. 16.

LONDON:
DUNCAN AND MALCOLM,
37 PATERNOSTER ROW.

MDCCCXL.

LONDON:

PRINTED BY MOYES AND BARCLAY, CASTLE STREET,
LEICESTER SQUARE.

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BOOKS FROM THE

TO
GREGORY XVI.
SUPREME LEGISLATOR OF THE PAPAL WORLD,
WHO IN 1835
OBLIGED AND BOUND HIS SUBJECTS,
AS WELL FOREIGN AS DOMESTIC,
WITH A NEW PROMULGATION OF HIS WILL,
IN AN INDEX OF PROHIBITED BOOKS,
PUBLISHED WITH THE EXPRESS AND ENTIRE
SANCTION OF HIS AUTHORITY—
THIS ATTEMPT TO EXTEND THE CELEBRITY
OF SO VALUABLE A BOON,
AND TO DO IT MORE JUSTICE THAN HAS
BEEN DONE BY THE
SECRETARY OF HIS SACRED CONGREGATION—
IS PERTINENTLY AND GRATEFULLY
INSCRIBED BY
THE AUTHOR.

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PREFACE.

THE prospects of Protestant Christianity are improving. Light and vitality are beginning to infuse themselves into a mass, to which they had too much and too long been strangers. The genuine friends of true religion are rousing to something like preparation for a contest which they see to be unavoidable and at no great distance ; and the doubtful or treacherous are doing them the favour and benefit of going over, more or less openly, to the ranks to which they really belong. Too long had Protestants been deceived and cajoled by the original enemy. They believed professions and demonstrations, because they trusted in the low honour which yet remains, and is one of the last good things to be abandoned, in simple human nature, corrupt as it is. They became the dupes of impostors, because they could not believe it to be in that nature, that individuals, professing what is called Christianity, could practise gross and deliberate deception, and could cherish a heart of settled and destructive hostility, while lips and pens

exhausted the powers of language to express the fervour of their good will and gratitude. The bitter and the sweet came from the same fountain, and continued most harmoniously to flow in a collateral course: but the one was sincere, the other hypocritical—the one meant to be seen, the other to be concealed.* This is now no longer a secret. The faction has gained its end; and there is now hardly an interest in keeping up the imposition. The *disciplina arcani* has had its run and its reward, and is now abandoned.

But the victors will find, that they have purchased their success full dear. A reckoning will come; and the very arms by which they prevailed shall come to be the most effectual for their destruction.

What they believe, because they have seen, will not be lost upon British Christians. They will have learned a lesson at last by which they will profit. They now perceive how they are to be guarded against, and treat, a foe of the worst will, the most intense and most fraudulent, that this world of sin and malice ever produced. Their natural protectors having betrayed them, and let in the Romish wolf among them, they are taught, if any thing can teach them, that it will not do to go on sleep-

* See the *Speech* of Mr. COLQUHOUN at Exeter Hall, March 11, 1836, where this concurrent flow of professed loyalty and secret rebellion is irresistibly demonstrated and detailed. *Standard* (Newspaper) and *Publications of the Protestant Association*, Vol. I.

ing, and flatter themselves that the wolf will do so too. The time is come that they must bestir themselves in some appropriate and effectual way; and, having found, that when the iron chains of civil restraint were so lovingly replaced by the chains of cherry-stones, which the dealers in securities had provided, the case was not much mended, they will feel it necessary to gird themselves to a new kind of warfare *more within their own power*; and by attacking the very citadel of Popery, and exposing its essential iniquity, in principle and practice, they may confidently hope to cover it with an infamy, which, with all its impudence, it shall be able to face no longer.

The means are furnished by the Impostor herself, much of it indeed very involuntarily. The volumes of PETER DENS no longer enjoy the concealment of exclusive sacerdotal circulation. Their pages, with their sanction, are thrown open to the profane eyes of heretics; and those heretics can read, and understand, and publish. The public is acquainted with the disclosure, the denial, and, when interest dictated, the re-acknowledgment, of these books. Their authority, their destined use, has been divulged. They are a mine, which has yielded much, but which is yet unexhausted. The rolls have been opened, and must still continue so. They will afford text for abundant future comment. It will not serve to put off their contents, as the

opinions of a private doctor, or, according to the suggestion of some weak or designing advocate, a kind of Paley's *Philosophy*: the main contents are, the most approved doctrines of the most approved doctors of the Roman Church. The main contents are, the solemn, *ex cathedra* Constitutions of the heads of the Italian Church. Nor can they be set aside, or neutralised by being called *foreign*: they are naturalised and made of force in Ireland and England by non-reclamation, as well as by more formal recognition.* I can barely glance, additionally, at the CONFERENCES, to be regulated by Dens, at the MAYNOOTH CLASS-BOOKS,† at

* See M'GHEE in all his Speeches and Works.

† The *Account of the Maynooth System*, by Mr. O'BEIRNE, just published, has left its vindication only to the most profligate of advocates. The voice of truth will at last be heard and prevail even in the *Lower House* (and it is *low* enough) of the British Legislature. Were any portion to be selected for particular attention, I should fix upon that under the head of "the Seal of Confession," pp. 124, &c. Let any honest man read the following, pp. 128-131:—

"Were a conspiracy to murder the Queen revealed to the priest in confession, it is an established principle of the Popish Church, as laid down in the Maynooth Class-book, that the horrible intention is not to be disclosed.

"In Prussia, the inviolability of the Seal of Confession is not allowed. Whenever it is necessary to prevent treason or to punish murder, the State requires the Romish priest, under severe penalties, to declare to the magistrate whatever he may have learned in confession relative to those crimes.

"What a system of instruction! What a course of educa-

the DIOCESAN STATUTES, at the BIBLE OF RHEIMS AND DOUAY, with their *Annotations*, and all the mendacious knavery connected with them. But the subject is before the public, and I trust it will unceasingly be so, till the proper effect is produced.

I am not so much concerned with these engines

tion for the Roman Catholic priesthood of Ireland! How can that unhappy country be expected to break its adamantine fetters, while Maynooth College continues to be supported by the Government and the country for the propagation of treason, perjury, sedition, immorality, and vice! How long will the people of England tamely look on, and passively behold the application of the funds of the country to the support of a system of education which openly inculcates perjury and murder for the purpose of supporting the diabolical Confessional—an institution to which may be ascribed the greater part of the outrages and crimes, the murders and massacres, which have stained and are daily staining unhappy Ireland? Owing to the ease of mind necessarily experienced by the murderer in communicating his horrid deed to the priest at confession, and also the facility of obtaining absolution for his awful crime, murders have lost the greater part of their enormity in the eyes of the demoralised peasantry of Ireland. I am thoroughly convinced that the frequent occurrence of murder in Ireland is principally to be attributed to the pain of mind attendant on being the confidant of a guilty secret being removed, by communicating the secret to the priest in confession, and receiving absolution. Every one of common understanding must know what a heavy burden it is to bear the consciousness of crime—how distressing it is to be the confidant of a guilty secret; but in Ireland, owing to the Confessional, that pain is not felt. If there was no such institution as the Confessional to interpose its authority and give the troubled mind an opportunity of obtaining all the comforts of a superstitious religion, not only would murder and other heinous crimes become of less frequent oc-

of imposture, about to turn upon their employers, as with those of the INDEXES OF PROHIBITED BOOKS, which are capable of the same retro-action. These, in the first instance, and as long as they could be continued so, were a work of darkness. But the unwelcome light broke in, and made them manifest,

currence, but such crimes would very often (as in this country) be openly acknowledged, and thus the ends of justice obtained. Have there not been numerous instances, in this kingdom, of murderers voluntarily surrendering themselves and confessing their guilt, owing to the dreadful weight with which the consciousness of their crime naturally oppressed them? Instances of this kind are unknown in Ireland, owing to the SAFETY-VALVE of the Confessional, by which the instinctive pangs of conscience are completely removed. The priest, according to the Maynooth Class-book, acts as God in the Confessional, (*sacerdos peccata confessa excipiens Christi vices ac personam gerit,*) and can therefore absolve from all sin, no matter how great; nor can he ever disclose any communication made to him in confession. Nay more, were he summoned before any tribunal of the country, for example, before a judge of assize, to give evidence relative to any of the prisoners at the bar, although he knew them, by confession, to be robbers or even murderers, he is bound to swear as in ignorance of the fact that they are good and honest men, because their guilt he became acquainted with as God; but the judge can examine him only as man, '*judex confessarium interrogare non potest nisi quatenus hominem.*' Admirable system of education, and well worthy of being supported by annual Parliamentary grants of the public money!"

I could wish the reader to peruse with some attention pp. 197-208, where he will find a brilliant detection of the *artifice*, perhaps originally brought into complete practice by the French encyclopedists, of opposing by *weak* argument what is maintained by *stronger*, for a politic demonstration and

and in some respects harmless. In fact, the tide is now turning; and the damnatory and proscriptive provisions of Rome, for the security of her own heterodox and immoral literature, is one of the best weapons put in the hands of her opponents for its exposure and ultimate demolition. For these

deception. The subject is, the delicate one, of the power claimed by the Popes of deposing temporal sovereigns. The bishops of Rome have never ceased meddling with kingdoms, from the reign of the infamous Hildebrand; at one time playing off sovereigns against their subjects by persecution, at another subjects against their sovereigns by rebellion, insurrection, or secret assassination, as circumstances or interest required. The Earl of Shrewsbury knows that the power of deposing monarchs, particularly heretical, is in as full claim under Gregory XVI. as under Gregory VII.; and his present holiness relies upon his beloved son, John, that by means of the pious Institute, and by every other pious and practicable means, he will do his best to bring the necks of Britons under the servile yoke, both civil and religious, which was gloriously shaken off by some of our monarchs; and when one apostate monarch attempted to reimpose it, was again dashed to the ground by the honourable and British efforts of a TALBOT and others—more noble by their actions than their birth, and throwing forward a shade of infamy upon any degenerate descendant who should thereafter betray so righteous a cause. His infallibility, in a letter which deserves to be perpetuated, should have been better advised than to talk of his first namesake's enlightening *Britain*. His more enlightened sons have taken care to confine the enlightening to the *Saxons*, or *Anglo-Saxons*; because they knew well enough what answer can be given *à fortiori* to the larger claim, and indeed to the smaller likewise.—See SOAMES. The Pontiff might, perhaps, be thinking of the pretty story in the beginning of the second book of Bede's History, of the *British* youths exposed for sale

documents teach, and infallibly teach, not only what the Church of Rome *condemns*, but, by her omissions, where knowledge was unavoidable, what she *approves*. And then, setting aside as unworthy of notice her insolent and brute condemnation of what by its light condemns her darkness, think of

in the Roman market, whose unhappy condition moved the punning commiseration of his predecessor. His holiness likewise was a little overseen in gratuitously suggesting to the imagination of Englishmen, who may not have forgotten the fires of Smithfield, "*the torch of the Catholic faith.*" The Catholic, the *sanctissima* (as Sanders calls her), Mary, gave her subjects a fair specimen of the torch with which she meant to enlighten them. James attempted to give another. And the Italian priest, Gregory, with the aid of *his beloved sons*, hopes yet to apply the Catholic torch more effectually in these lands. But it is, indeed, miserable, that in this sanctuary of freedom there should be found noblemen of education taking their part in a conspiracy to renew *spiritual slavery* — a slavery worse than Egyptian or West Indian — in emancipated Britain, and to force or *swindle* upon it a creed, which it would be pure and ungracious irony to suppose that, in its peculiarity, they believe themselves.

The word *swindle* I use deliberately. None but such or an equivalent would adequately express the conduct of Papal individuals and bodies respecting the circulation of small books, particularly that unprincipled one of *substituting a Popish for a Protestant tract, leaving the cover of the latter*. And yet an editor of a Popish periodical had the characteristic impudence of his Church to glory in the act. — See the *Birmingham Catholicon*, for January 1836, p. 20. I transcribe the following from the *Protestant Magazine*, for January 1839. "MODE OF PROSELYTING.—(*To the Editor of the Wolverhampton Chronicle.*) — Sir, I beg your insertion of the following facts; they need no comment, and I shall therefore add none:—1

the wagon-load of Papal trumpery, as well as profligacy both in morals and theology, which this foreign monopolist of orthodoxy, virtually, that is, really, approves and recommends. An enumeration of a few only of the books which she

have, connected with my church at Bilston, a society for the distribution of religious tracts in my district of the parish; these tracts are enclosed in a cover, bearing the name of the minister of the district, and containing a few words of admonition to the readers. Last week, Mr. John Hutton, one of those who kindly perform the office of distribution, brought to my curate, the Rev. J. E. Troughton, four Romish tracts under my covers, which had been circulated as if under my direction. The St. Mary tracts had been torn out, and these Romish tracts substituted in their place. I shall send the tracts in question to your office, in the humble hope that my brethren in the neighbourhood who may chance to read this paragraph may be upon their guard against a similar ingenuity.

“ I am, Sir, yours faithfully,

“ J. B. OWEN,

“ Incumbent of St. Mary, Bilston.”

I add another testimony to the same, and to a similar, “*ingenious device*,” from the same periodical, for May 1840, p. 160. “**POPISH FRAUDS.**—Under the covers of the tracts of Religious Societies, other tracts containing Romish doctrines and superstition are now circulated. The cover of the *Family Library* is in like manner imitated. An engraving similar, at first view, to that on the tracts of the *Society for Promoting Christian Knowledge* is placed on the title-page of the CATHOLIC INSTITUTE OF GREAT BRITAIN. Here, then, is a society especially sanctioned by all the Vicars Apostolic of Great Britain, of which the EARL OF SHREWSBURY is *President*, and several of the Romanist *noblemen* and *gentlemen* Vice-Presidents, and of which all the Romish *bishops* and *clergy* are *ex-officio* members, putting forth on the face of every copy of its stereo-

condemns, and of a few only of the books which she thus approves, is sufficient to convince a child, that the self-nominated mistress of all churches is unworthy of being a scholar of the meanest. Her worst enemies need not desire more effectual ex-

typed tracts what looks very much like a deliberate attempt to impose on the poor uneducated persons among whom they are circulated." See, too, *Record*, April 6, 1840, from the *Morning Herald*, where it appears, that the word *Catholic* above *Family Library* is printed in small German letters—with what effect among the illiterate is plain: the intention may be fairly inferred. The fallacious, and palpably dishonest, as well as nugatory, declaration of the Papal prelates, &c. in 1826, founded on the celebrated *Exposition* (or rather *Imposition*) of Bossuet, is pushed into fresh circulation. Every informed Romanist knows that this work does not contain the honest doctrine of his Church, and that it never had the approbation of the head of his Church. A thing was issued meaning to cheat the author and the world with the notion that it was given: but it was plainly eluded. BAUSSET, who wrote the Life of the bishop, is utterly unable, with all his efforts, to stand against palpable fact.—See *Hist.* i. pp. 172, &c. or *Liv.* iii. § xiii.—xv. He may satisfy persons, who, like "J. R." in the *Gentleman's Magazine*, are, or appear to be, satisfied with any thing on their own side.

The specimens of dishonesty and artifice united which I have adduced are nothing irregular or abhorrent from the Papal system. In fact they are a natural and almost an essential part. Noble lords are not indeed to be accused of knowing or sanctioning them, till they are so notorious that they cannot be unknown or denied. To treat of BRIBERY and INTIMIDATION of all forms, as the subject deserves, would exceed my bounds. Let Lulworth Castle, or Stoke—Alton Towers, Tavistock, and numberless other places, speak.

A copy of the entire epistle of Gregory finds an appropriate place in the present work, as emanating from the person who

posures of her disgraceful nakedness than are afforded by the pages of her own Catalogues of condemned books in redundant quantity.

Were not an infatuation operating in the case, we might wonder that the more honest and better educated, even of her own communion, are not published the Index which is its subject, and as exhibiting a congenial character in its direct aspect.

“POPE GREGORY XVI.

“To our Beloved Son, John Earl of Shrewsbury, President of the Catholic Institute of Great Britain.

“Beloved son, health and apostolical benediction.—Whilst filled with sorrow, on account of the ever-increasing calamities of the Church of Christ, we have received such abundant cause of gladness, as has not only relieved us in the bitterness wherewith we were afflicted, but has excited in us more than ordinary joy; for we have been informed that, by the care of yourself, and other noble and pious men, the Catholic Institute was, two years ago, established in Great Britain, with the design especially of protecting the followers of our Divine faith in freedom and security, and, by the publication of works, of vindicating the spouse of the immaculate Lamb from the calumnies of the heterodox. Since, therefore, these purposes tend in the highest degree to the advantage of the English nation, you can easily understand, beloved son, the reason why such joy should have been felt by us, who have been, by Divine appointment, constituted the heirs of the name and chair of that Gregory the Great, who, by the torch of the Catholic faith, first enlightened Britain, involved in the darkness of idolatry. We are encouraged to entertain the cheering hope that the light of Divine faith will again shine with the same brightness as of old upon the minds of the British people. We desire nothing with greater earnestness than to embrace once more with paternal exultation the English nation. Wherefore, beloved son, we cannot refrain from

shocked and alienated by the injustice, the variation, the trickery, and dishonesty discoverable in almost every literary sentence of their supreme head, when he assumes to sit as judge upon moral and religious doctrine and learning; and that they do not at once give *him* up as the sovereign arbiter of their faith, who, in order to keep good his title to philosophic orthodoxy, is obliged to expunge a solemn decision of his own of two centuries' standing.

There is plainly an infatuation in the case; strenuously exhorting you, and all the members of the pious Association over which you preside, to offer up fervent prayers with us to the Father of Mercies,* that he would propitiously remove the lamentable darkness which still covers the minds of so many dwelling unhappily in error, and in his clemency bring the children of the Church,† who have wandered from her, back to the bosom of the mother whom they have left.

“Meanwhile, to you and to all your countrymen, who belong in any way to the Catholic Institute, we most affectionately impart our Apostolical benediction.

“Given at Rome, at St. Peter's, on the 19th day of February, 1840, the tenth of our Pontificate.

“GREGORY,

“P. P. XVI.”

* His holiness, it appears, has most unaccountably forgotten his “Patroness and Protectress,”—“his greatest hope, yea the entire ground of his hope”—the most blessed Virgin Mary. Perhaps eight years have improved his divinity.

† “The children of the Church,” enlisted by baptism, of any kind, into the Pope's church militant, and *punishable as deserters* if they leave it.

and they who imagine that the infatuation is weak, or little formidable, have much to learn of human nature. Well adorned and well managed, Popery has something in the more plausible faculties and tendencies of the soul of man exactly adapted, and responsive, to its main attractions and solicitations. When, indeed, surveyed in its true deformity, it has every thing to repel a sound understanding and really holy feeling. But it has coverings and ornaments which its native sagacity prompts, and enables it to throw over its repulsive features; and nothing more is necessary than a due calculation of human folly and human corruption to account at once for the progress of such a mockery of Christianity as is the Papal system; and really to wonder, that its progress is not tenfold greater than it is. But though falsehood is mighty, truth and holiness are oftentimes mightier, even in their effects on such intractable matter as the human soul. But falsehood still, with that intractability to good which is all in its favour, is deplorably mighty. To advert only to the more specious, and, distinctly from their application, innocent propensities of humanity — what costly and energetic appeals are made to the various senses, particularly to the vague but mighty instinct of natural devotion! — what gorgeous and imposing apparel in the ministering priesthood! — what profusion of superb ceremonies! — what splendour of precious stones

and metals in the sacred vessels!—what spiritual intoxication of melody and harmony, both vocal and instrumental!—what scientific and successful management of light and position!—in short, what a masterly performance of the whole external, sensual, and sensualising exhibition, where eye and ear have every imaginable gratification allotted to them! So that the simple victims of the enchantment, instead of a saving religion, which will bring them to heaven, and fit them for it, find, to their endless disappointment, unless escaped from, that they have embraced, and mocked themselves with, a brilliant but noxious phantasm—an inflated inanity—a religion of sound and sentimentality—made up of chants and anthems; of copes, tunicles, albes, chasibles, and stoles; of the diversified luxuries of masonry and sculpture, arches, vaulted roofs, picturesque windows, carved and embossed; not to add, grotesque and satirical ornaments of all sorts, with shrines, monuments, tapers, and every ornament devisable by human ingenuity—and last, not least, of the “dim religious light,” so apt and expressive an emblem of the superstition which it is meant to recommend, even in its most favourable form. This is the real *material*, though the *formal* may, and must, vary—a circumstance which presents the only admissible mitigation in the affair; and it is admitted, as far as it extends, with joy.

Either simply and officiously, or insidiously, some individuals are fond of pushing forward this sentiment, as if it were a discovery, or denied. It is far from either. With every charity to such names as the familiar ones of Pascal, Fénelon, Flechier, and others, be it known, that they were all distinguished, not only by bigoted intolerance against presumed heretics, but by mutual condemnations, and by the condemnation of what was good in them by their own Church, which is thus quit of all the benefit which she might derive, and is perversely made to derive, from their Christian excellence, for which they were indebted, not to their Church, but to that unextinguished Christianity, which their Church denounced and persecuted, and does so still. All the three who are named were *respective* persecutors, bigots, and enemies to the free circulation of the Scriptures: and they were all *material* idolaters. We believe, however, that a God of mercy regards circumstances; and that offences in the midst of darkness, and offences in the midst of light, will be visited by him in a very different manner.

Every sincere and feeling Christian catches with eagerness at the supposition of so happy an inconsistency as that presented in the instances just produced. He cannot but detest fundamental error and corruption introduced into, and, as far as it prevails, poisoning, the religion which is all his hope,

all his honour—all the hope, and honour, and happiness of his fellow-sinners, if, and when, converted. He considers Popery as none the better for being the corruption of the best. He would rather see a noisome reptile on a dunghill than in a room of state; and poison is not the more acceptable for being presented in a golden chalice. But the subjects of Papal antichrist are yet fellow-creatures; they are yet spiritual, immortal, and accountable creatures; they may yet escape from their spiritual delusion and thralldom. For *such*, no Protestant Christian exists, who does not entertain the sincerest and most fervent charity. He feels for them precisely as St. Paul did for his countrymen, similarly circumstanced, though *they were no idolaters*, not even *materially*, much less *formally*. Our hearts' desire for every subject of erring Rome is, that he may be converted and be saved.

There is a class—I fear a large one—of which we must think and speak in a far different strain. They are not the deluded, but those who silently and basely *acquiesce* in the delusion, knowing it to be such; or, not simply acquiescing in it, but *promoting* it with the same knowledge. I will not say, but I believe, this to be the case with many of the clergy, nobility, and higher orders.* It is,

* In the examination by the *Committee of the Lords on the State of Ireland*, of the Rev. JOHN BURNET, then of Cork, March 16, 1825, occurs the answer — “Some gentlemen of the

indeed, impossible that some of the men of education among them must not be sensible of the utter nullity of so palpable a fable as Popery. *Exclusion* of all other objects may go a great way to bend the mind to an acceptance of such a system as true; but common sense will find, or make, chinks to enter, whatever pains may be taken to exclude it. And what does all this exclusion, and the effort to produce it, mean? What mean *prohibitory and expurgatory Indexes*? Why may not the accused at least be heard? Is there fear, that if they are heard, by the might of truth they must prevail? I believe this to be both the fact and the motive; and I believe every tolerably enlightened Papal priest to believe the same. But in what an awful predicament does this place them! May they reflect and repent in time!

In opposition to the view here, and generally given, it is alleged, that many individual Romanists have in past time borne, and in the present bear, a high reputation, not only for piety, but likewise, and particularly, for humanity; and that it is eminent injustice to deny them this praise. Nor is it

Catholic community, men of information, have distinctly told me so themselves"—that their profession was a point of honour. "They said, that they do not believe in the Catholic system of religion, nor in any other system of religion; but as their parents have been Catholics, they profess the religion of their parents, and adhere to that profession, because they believe the Catholics to be an oppressed people." The fact, however, is notorious, and could not be otherwise.

denied. We have neither desire nor temptation to do it. Wherever, from circumstances, their *peculiar* faith fails, or is feeble, in its operation upon them, the principles of simple and independent Christianity are at liberty to act and produce their genuine effects in proportion to their force and purity. But it is past denial, that wherever the Church, that is, of Rome, commands, every true son of that Church must and will obey, whatever repugnance his natural conscience, or natural humanity, may feel and oppose; and there is not a nation where Christianity, has been exposed to the superior power of Popery, whose history in such times has not been written in letters of blood; and in this nation, in particular, the Italian usurper and his instruments will have an awful account to settle for the barbarities perpetrated by them under the name and pretence of religion. That these agents of religious cruelty may, aloof from their intolerant creed, have possessed every valuable and even amiable qualification, only serves to aggravate the charge against a misnamed religion, which no human virtue has power to arrest in her inhuman course, and which, in that course, can even convert the benevolent into savages. The concluding reflection of Bishop Mant in his valuable *History of the Church of Ireland*, on the character of Mary I. of England, is just and important. Having suggested the sincerity of her zeal as the cause of her cruelty, he adds, “ But the more her evil deeds are extenuated, by the supposition of the sincerity of her

zeal, the more deep and dark is the brand of ignominy stamped upon that form of Christianity which actuated her in so nefarious a career.”*

* NICCOLA ORLANDINO was of noble family and author of the first part of the *Historia Societatis Jesu*. The work was published after his death by his Continuator, Francesco Sacchino, who, in a prefatory account of the deceased, says that he was—*Moribus suavis, ingenio candido, &c.* See how he speaks of Luther's death, lib. vi. § 59: *Deus * * * portentum illud orbis terrarum, seminatorem malorum omnium, & hujus temporis Antichristum de medio sustulit. Piget infernum hoc monstrum suo nomine nominare. Ille, inquam, Catholicæ Religionis transfuga, desertorque Cœnobii, instaurator hæresium omnium, illud Dei & hominum odium, duodetrigesimo suæ defectionis anno, cum lautè et splendidè cœnatus esset, facetiisque de more lusisset, ea ipsa nocte, repentino morbo correptus, jugulatusque, sceleratissimam animam vomuit, gratissimam Satanæ hostiam, qui se talibus oblectat escis, unde ejus saturetur ingluvies.* Such and more is the language of this sweet and candid man; and it only shews into what brutes even such men may be transformed by being nursed with the milk of the Roman Tigress. For the lying calumny itself, it is the familiar language of the faithful children of the original liar. Contemplate Cardinal Pole in some of his candid moods, and then read his *Pro Ecclesiasticæ Unitatis Defensione Lib. IV.* The *ingenium* of Cardinal Allen is likewise beautifully illustrated in the Catholic effusion of the *Admonition to the Nobility, &c.* “This tyrant,” (Queen Elizabeth)—“the infinite quantity and enormous quality of her most execrable wickedness”—“her horrible sacrifices,” &c.—“Luciferian pride”—“Incestuous bastard! born in sin, of an infamous courtesan, Anne Bullen,” &c. &c. Pretty language to be addressed to the *Nobility* of the time! Even Mr. Tierney dares not to give the whole original. On whosoever's *personal* back it is to fall, whether Allen's, who gives his name to it, or the foul Parsons's, it falls ultimately upon the Papal Church.

It may seem almost superfluous to observe, but it is important to consider, that the charge against Rome for her literary proscriptions does not attach to the *simple act of censure or condemnation*, but to the *objects, quality, and character, of the censure or condemnation*. For there is not a determination on the subject more just or applicable than that of the poet,—

Si mala condiderit in quem quis carmina, jus est
Judiciumque. H. Esto, si quis mala; sed bona si quis, &c.
HOR. Sat. II. 1.

And to one affecting Academic sagacity, who should insist or insinuate, that the determination is indecisive, it may be enough to say, that there are *many* points on which *suspense* is allowable and even unavoidable, and there are likewise *others, not a few*, which are about as *certain*, as that darkness is not light. Apart from books of impiety, obscenity, magic, &c. which, for form's sake, and for policy's sake, are condemned, and which are readily given up by all, let any one call to mind the other objects of reprobation, which are almost exclusively books of evangelical piety, and emphatically translations of the Scriptures, most hypocritically denounced as unfaithful; and which, where particular passages are specified (as in the single Expurgatory of Rome, or the numerous ones of Catholic Spain,) are for the most part the main and saving truths of the Gospel, particularly justification by faith in Christ alone—and then

let him say, whether these are not decisive and burning proofs of guilt.

Although the present work may be justly and advantageously considered as a *sequel* to the *Literary Policy*, it is perfectly *distinct and independent*; and, without troubling himself with any thing which has preceded on the subject, the reader may here learn, what may be regarded as the present Pope's *Profession of his own and his Church's Literary Faith*, particularly as embracing what he considers as his proper and exclusive province, *Theology*. His Holiness has furnished facts, which it will remain for time to discover, with what prudence they have been made public. He has certainly, whether inerrably or not, calculated pretty freely upon the indifference or stolidity of Protestants.

The very scarce *Roman Catalogue of Prohibited Books* printed at Venice in 1554, and here reprinted, will be valued, I doubt not, by students of the higher class. I am happy in this labour, contracted as it is, to follow the example of my estimable friend, the Rev. RICHARD GIBBINGS, of Trinity College, Dublin, to whom the public and myself are indebted, not only for an elaborately exact reprint and facsimile of the rare *Expurgatory of Brischellen*, but also for a *Preface* highly creditable to his learning, research, and judgment, and from which I have derived more important information than I was aware was extant. I may be allowed here to

allude likewise to my own rescue of the Index of a vigorous pontiff, Sixtus V., from intended and well-provided-for destruction and oblivion. It is seldom, indeed, that guilt of any kind, and particularly fraud, gains so much by its primary success, as not to be woefully overbalanced and punished by the effects of its subsequent detection, when that takes place, which may generally be reckoned upon.

As a striking and instructing illustration of the familiar confidence with which the disciples of Rome put forward their most extravagant and baseless pretensions, as well as of the cool insensibility with which they receive the most palpable exposure of their literary dishonesty, I will present the reader with a quotation from a work not in every hand, and one of considerable ability and importance—*“Roman Forgeries, or a true account of False Records, discovering the Impostures and Counterfeit Antiquities of the Church of Rome. By a Faithful Son of the Church of England [THOMAS TRAHERNE], London, 1673.”*

At the end of his *Advertisement to the Reader*, this author introduces, as an incident which befell him while in pursuit of his favourite studies, that which follows: these are his words—“One evening, as I came out of the Bodleian Library, which is the glory of Oxford and this nation, at the stairs’ foot I was saluted by a person that has deserved well

both of scholars and learning, who, being an intimate friend of mine, told me there was a gentleman, his cousin, pointing to a grave person in the Quadrangle, a man that had spent many thousand pounds in promoting Popery; and that he had a desire to speak with me. The gentleman came up to us of his own accord. We agreed for the greater liberty and privacy to walk abroad into the New Parks. He was a notable man, of an eloquent tongue, and competent reading; bold, forward, talkative enough. He told me, that the Church of Rome had Eleven Millions of Martyrs, Seventeen Œcumenical Councils, above a Hundred Provincial Councils, all the Doctors, all the Fathers, Unity, Antiquity, Consent, &c. I desired him to name me One of his Eleven Million of Martyrs, excepting those who died for treason in Queen Elizabeth's and King James's days. For the martyrs of the primitive times were martyrs of the *Catholic*, but not of the *Roman* Church, they only being martyrs of the Roman Church that die for *Transubstantiation*, the *Pope's Supremacy*, the doctrine of *Merits*, *Purgatory*, and the like. So many he told me they had, but I could not get him to name one. As for his *Councils*, *Antiquities*, and *Fathers*, I asked him what he would say, if I could clearly prove that the Church of Rome was guilty of *forging* them, so far, that they had published Canons in the Apostles' names, and invented Councils that never were; forged

Letters of Fathers, and Decretal Epistles, in the name of the first bishops and martyrs of Rome, made five, six, seven hundred years after they were dead, to the utter disguising and defacing of Antiquity for the first four hundred years after our Saviour? ‘*Tush ! these are nothing but lies,*’ quoth he, ‘*whereby the Protestants endeavour to disgrace the Papists.*’ ‘Sir,’ answered I, ‘you are a scholar, and have heard of Isidore Mercator, James Merlin, Peter Crabbe, Laurentius Surius, Severinus Binius, Labbé and Cossart, and the *Collectio Regia*, books of vast bulk and price, as well as of great majesty and magnificence. You met me this evening at the library door: if you please to meet me there to-morrow morning at eight of the clock, I will take you in; and we will go from class to class, from book to book; and there I will shew you *in your own authors*, that you publish such instruments for good records; and then prove, that those instruments are downright frauds and forgeries, though cited by you upon all occasions.’ He would not come; but made this strange reply: — ‘*What if they be forgeries? what hurt is that to the Church of Rome?*’ ‘No!’ (cried I, amazed.) ‘Is it no hurt to the Church of Rome to be found guilty of *forging Canons* in the Apostles’ names, and *Epistles* in the Fathers’ names, which they never made? Is it nothing in Rome to be guilty of *counterfeiting Decrees, and Councils, and Records of*

Antiquity? I have done with you.’ Whereupon I turned from him as an obdurate person.”

I cannot forbear an observation upon the correct distinction of Traherne, that *they* only can be claimed as Rome’s martyrs, who suffered for Transubstantiation, the Pope’s Supremacy, Merits, Purgatory, and the like. These only, and most truly, are Rome’s, or her Sovereign’s martyrs.

On the subject of such martyrs, there is a fine apostrophe in the highly interesting and strangely overlooked work of the celebrated Dr. DONNE, the *Pseudo-martyr*, in defence of James the First’s Oath of Allegiance, but embracing allied topics of much originality and moment. In the “Preface to the Priests and Jesuits, and to their Disciples in this kingdom,” towards the close, he breaks out—“I call to witness against you those whose testimony God himself hath accepted. Speak then and testify, O you glorious and triumphant Army of Martyrs, who enjoy now a permanent triumph in heaven, which knew the voice of your Shepherd, and stayed still he called, and went then with all alacrity—Is there any man received into your blessed legion, by title of such a death, as Sedition, Scandal, or any human respect occasioned? O no; for they which are in possession of that Laurel are such as have washed their garments, not in their own blood only, (for so they might still remain red and

for their Papal treason and rebellion in the reign of our Queen Elizabeth, in consequence of the dam-natory bull of Pius V., repeated or unrepealed by Gregory XIII., Sixtus V., Urban VII., Gregory XIV., Innocent IX., and Clement VIII., will be re-quired at the hands of those sovereign lords, their real murderers, at the day of just retribution, when neither bribery, nor force, nor fraud, will be of any avail.*

Sutton Coldfield,

September 15, 1840.

* As a signal specimen of the literary knavery of Rome, and of the hard game it has to play, I will give in a final note, the result of a rather minute examination which I have made in the instance to be brought forward. In my *Memoirs of the Council of Trent*, pp. 277-9, I had occasion to notice, after James and others, a notorious and interested corruption of a passage in Cyprian, *de Unitate Ecclesiæ*. This is not the specimen I now propose to introduce, but another, relative to an edition of CHRYSOSTOM's *Epistle to Cæsarius*, first brought to notice in the Latin translation by Peter Martyr, who found it in a library of Florence, and presented it to Archbishop Cranmer; with the dispersion of whose library it was lost: Cardinal Perron thence obtained the opportunity, which he did not suffer to escape, of questioning its existence. It was, however, discovered in the Florence Library, and printed by EMERIC BIGOT, with PALLADIUS's *Life of Chrysostom*, which formed the first and main article, in 1680, at Paris. The doctors of the Sorbonne were not pleased with it; and *before the publication*, obtained the suppression and abstraction of the leaves both of the *Epistle*, and of the part of the preface referring to it; and indeed of some others, as we shall see. Archbishop WAKE fortunately got possession of those very leaves, and published them in his *Defence of his Exposition*, &c. in 1686, Ap-

pendix, pp. 142, &c. They had been published in the preceding year by LE MOYNE. See JENKYN'S *Remains of Cranmer*, ii. 325, note. The genuineness of the Epistle is now, though reluctantly, admitted by the Benedictine editors of Chrysostom. I propose, however, to be a little more minute upon the subject, and lay before the reader some corroborating phenomena in the copy which I possess. The first leaf, then, containing the title-page, must have been substituted; for the contents of the volume are there enumerated, and the Epistle does not appear. The leaf after the Dedicatory Epistle must likewise be a substitution for the same reason. And here a new and *positive* deception commences; for the article, following the Epistle in question, has the page 225 assigned to it, though 229 is assigned to that immediately preceding. It was *en règle* to begin the mystification at due distance from the point of main imposition; and a mistaken number might most hopefully be thrown upon the *carelessness of the printer*, as has been profitably done in other cases. We now get to the *Prefatio*, Signat. i (2). This is a substituted leaf, in the place of two leaves, or four pages—from Signat. i (2) recto to i (3) verso. But the curious and elucidating circumstance in my copy is this. The substituted leaves would, of course, be fresher than the rest, and would, in technical phrase, be *set off* on the opposite page, if, as appears to be the fact in my copy, the two were placed in contact too early. This has been the case in my copy, and must have taken place while the work lay *in sheets*, or before binding. Now *both* the sides, or pages, of the substituted leaf of the *Prefatio* are found set off *one* upon a leaf (likewise substituted) immediately preceding the Epistle under view, for a reason which will appear; the *other* on the fly-leaf at the end. We now proceed to the main article, the *Epistle* itself. It was necessary to dismiss the immediately preceding leaf, because the Epistle began *on the verso* of that leaf. The Epistle occupied that verso, or page, and four leaves, or eight pages besides. They are numbered, as in the Preface, in Wake's restoration, in the margin. But here was something of a difficulty: the sudden *advance of the pages* would betray the

abstraction. A true son of Rome is seldom at a loss for resources. The page preceding the substitution is 234; the next would be 235; but the *careless* printer might naturally mistake the middle number and make it 245. Here is a new confusion in an unsuspecting place. Then, next to this substituted leaf is another *quite new*, and blank, with only a general title of what follows, with no page, and with the signature (to get on) Hh, when it should in order be Gg iii. Then we land on the next article with its due and original page 245, which was provokingly anticipated by the *careless* printer, and the signature Hh iii—another advance. The second of the two substitutes here mentioned is set off on p. 234, and we shall find the first likewise performing the same act. For, let the reader know, *another substituted leaf* was necessary, which is the last, being the last of the Index; and that Index being a particular one of the first and main article, the Life by Palladius, there followed another, at the end of which was the *Privilegium*. That last Index would let out all. It was therefore dismissed, and with it the last leaf of the former Index, in order, with a new leaf, to get in the *Privilegium* at the end. This is done; the substituted page is found set off on the recto of the substituted leaf immediately following p. 234, while, at the same time, it receives the impression, of which we were in quest, of the very page, falsely numbered 245.

It is seldom that fraud presents us with so many subsidiary points of detection, so minute, so accidental, and yet so decisive.

This instance of disgraceful exposure, it might have been expected, would have taught Roman editors a little caution. But the instance exactly similar in the case of Baluzius's edition of Cyprian, and in which nearly the same phenomena are visible, proves that the Church of Rome, on even a moderate temptation, does not know how to act honestly.

At pp. 106, 7, where Ferrari is referred to as declaring, that the reading of prohibited books, even where the prohibition is not enforced, is yet, and nevertheless, a violation of a precept of the Church, it should perhaps have been added, that such violation is in the Papal code *a mortal sin*, subjecting to *eternal*

death. So Dr. JAMES BUTLER, in his popular Catechism, approved by Dr. DOYLE, Dublin, 1827, p. 52,—“ Q. Do the precepts of the Church oblige under pain of mortal sin? A. Yes; *He that will not hear the Church,*” &c. So likewise in H. T[UBERVILLE]’s *Abridgement of Christian Doctrine*, Permissu Superiorum, p. 66, “ Q. What sin is it to break any of these Church commandments? A. A mortal sin of disobedience,” &c. It is the same in Dr. DOYLE’S edition of this work, p. 70. Dublin, Coyne, 1828.

INDEX

OF

POPE GREGORY XVI.

THE policy of the Church of Rome is predominant in all her actions. And that policy is nearly omnipotent. It is restrained by no such checks as are felt and obeyed by all other agents, in their degree, whether persons or communities. To the policy of the latter both real religion and true morality oppose many obstructions and restrictions which are insurmountable. But Rome is free and uncontrolled: she has no such fetters: she here enjoys, exercises, and riots in, the “liberties of her Church” to her extreme content. And this freedom naturally arises from her constitution and principles. Her supreme and ostentatiously professed object is, in her phraseology, *the glory*, or, to adopt the almost appropriated motto of her choicest sons, *the GREATER glory*

of *God*; and this, in equivalent terms — for it must be translated — is, *her own interest*; not, as she would bear the world in hand, a *spiritual* interest, but a *secular*, sublunary interest throughout, and from first to last. This is the circumstance which releases her policy from all the usual restraints, and leaves her at liberty to pursue her onward march, not only independently of all impediments, but in perfect defiance of them. I speak of *voluntary* impediments; for there are *others*, which, happily for the most valuable interests, in all instances, but eminently in that of Rome, restrain, counterwork, and defeat, the most determined and well-contrived devices of man. But distinctly from these, the Church of Rome laughs to scorn every chain, which either divine or human law has forged to limit human iniquity: and, in the way to her aggrandisement in wealth or any other kind of power, tramples upon every claim of truth, fidelity, honour, reverence towards God, or humanity towards man, with the same freedom and indifference as a secular and unprincipled individual would hasten to the acquisition of a large estate, without suffering himself to be diverted from his course, or putting his good

fortune to any jeopardy, by the payment of a visit of ceremony to a simple acquaintance.

In whatever province Roman policy may be employed, this is its character, and such is its course.

I am at present concerned with it only as it has respect to *Literature*—Literature in particular, as embracing *Theology* and *Science*. It will appear why I instance the last. And in this province it will be seen, that the Church, impudently claiming inerrancy and supremacy, and the more regardless of religious and moral restraint, in consequence of that very claim, vindicates to her policy the entire of her self-chartered liberty. The province to which my view is now confined is *still more limited*. Papal policy takes its unimpeded range over the whole territory of letters, and plays its game in effects and proofs, which are scattered over its whole surface. But it is in *the public and authorised condemnations of books*, either as altogether proscribed, or as sentenced to various emendation or alteration, issuing from the highest authority which the Italian Church possesses, that I am now to shew, in the last signal, and very modern, instance, (as I have hitherto done in a detail from the beginning,

the most complete in existence,) how little the literary policy of that corrupt ecclesiastical co-operation can be accused of having slumbered; and how amply the continued and unabated heresy, bigotry, falsehood, knavery, and hypocrisy, which shine forth in the production to be examined, bear testimony, that the foreign Church over which the author of the last Prohibitory Index presides, is, in this respect, as in others where she can, be *semper eadem*.

These Papal documents have, from the time of their appearance, or rather discovery, excited intense interest in the true friends, and competent appretiators, of learning, in all its branches, especially the more valuable portions of it. In a paper on this subject, which the editor of the *British Magazine* did me the favour to insert in the volume for 1839, or Vol. XV. pp. 162, and following, I adduced names to this purpose which would honour any cause; and much honour does not redound to those who do not resemble them. Need I mention the first librarian of one of the noblest libraries in the world, Dr. James; William Crashaw, father of an apostate son, of more popular fame, but far inferior worth; Sir Humphrey Lynde; Alexander Cooke; Sir

Edwin Sandys ; Birckbeck ; the last Bishop Barlow ; Bishop Taylor ; and the eminently learned author of the *Historia Literaria* ?

But let us proceed to the main object. My intention is, to make the British public acquainted with a Prohibitory Index of Rome of the most recent date, and of which I am happy to have become a possessor. Its title is—*INDEX Librorum Prohibitorum Sanctissimi Domini Nostri Gregorii XVI. Pontificis Maximi jussu editus*. Romæ, MDCCCXXXV. *Ex Typographia Reverendæ Cameræ Apostolicæ, Cum Summi Pontificis Privilegio*. After the old Preface of Benedict XIV., follows what alone of prefatory matter is peculiar to this edition — *Catholico Lectori Fr. Thomas Antoninus Degola Ordinis Prædicatorum Sac. Congregationis Indicis Secretarius*. After one paragraph of not the most elegant Latin, the secretary satisfies himself with repeating what a former secretary, Ricchini, had prefixed to an edition of the Index in 1758 ; and he closes with announcing a *Mandate* of Leo XII. in 1828, and a *Monitum* of the S. Congregation in 1825. The Index, however, is not without an interest beyond what it would possess, were it merely a new edition of the usual biblical

censures which the Vatican assumes to itself the authority of fulminating. There are some entries, which, besides being new, are rather remarkable. The reader will observe, under the early letter B—BLUNT, *Vestiges of Antient Manners and Customs discoverable in Modern Italy and Sicily*. The sensitive and cautious author took some pains not to give offence; but his efforts, it seems, have proved unavailing. Rome knows no favour where she is either hurt or alarmed; and the wounds, which such disclosures as those made by our meritorious countryman, open afresh, are peculiarly tender. As the reader, that is, the English, proceeds, he encounters, at no great distance, another countryman, under the title, BURGESS, *LECTURES on the Insufficiency of Unrevealed Religion, and on the succeeding Influence of Christianity*, delivered in Rome, if I am not mistaken. It will not be amiss to notice the Spanish DISSERTACION *Historica, Legal, y Polytica sobre el Celibato Clerical*, par D L.; and, to transgress alphabetic order, on account of unity of subject, MATRIMONIO (*il*) *degli Antichi Preti, e il Celibato dei Moderni*, &c. (the two next articles are on the same subject,) the subject is the *Celibacy*, enforced, of the

Latin clergy. Then appears, HALLAM ARIGO, *Middle Ages* in Italian, and *Constitutional History of England from, &c.* Then, MORGAN, LADY, *L'Italie*. Not to busy ourselves with culling such flowers too diligently, we meet with de POTTER, who, for his *Vie de Scipion de Ricci Evêque de Pistoie, et Prato*, richly deserved a niche among the condemned. ROME IN THE NINETEENTH CENTURY, a book to which the natural fears of Rome cannot fail to give importance, particularly as it would be read and studied by all the English visitors of the holy city, (more so, perhaps, than the books there provided so kindly and disinterestedly for them,) could not be expected to escape equal honour. Then there is STORIA DI ANDREA DUNN, and STORIA DI ENRICHETTO, E DEL SUO LATORE, well-known English tales, the latter by Mrs. Sherwood. These, being naturalised, were formidable to Italian superstition. So much for the *added* articles.

It is of some importance to inquire into those which have been *omitted*. Omissions are sometimes very significant, and, in their effect, very *positive*, things. In the Index immediately preceding that now under examination, PIUS VIIth's INDEX of 1819, and in its

Appendix of 1821, we observe standing in its proper alphabetic place, TAXES DES PARTIES CASUELLES DE LA BOUTIQUE DU PAPA. In the present Index it is thrown into the less obvious place of ACHEUL JULIAN. No one who was not acquainted with the subject, and felt some curiosity respecting it, would look for the thing under such a name. The subject, indeed, is, and ought to be, a sore one to all interested in the exculpation and support of the Romish religion and Church; for that Church is terribly implicated, not only in the proper baseness of the matter, but in the adventitious disgrace of the means made use of to shelter it from view and reprobation. Added to which, the concern to which it refers is far less lucrative than it was in days of yore, when the gainer, whatever the people might do, would applaud and bless himself. The market for sacerdotal absolution, dispensation, indulgences, with totquots, *in articulo mortis*, and with purgatorial efficacy, is fairly dead and buried, except in Italy, Spain, and Ireland. Formerly, the wicked editions of the *Taxe*, particularly those of the Penitentiary, *by the heretics*, were pretty freely adverted to; but even then Rome herself could not muster

impudence to acknowledge her own genuine indisputable productions of this infamous class. The reader who wishes to know what is fact on this subject need only cast his eye on what I have endeavoured to exempt from oblivion, in a work entitled *Spiritual Venality of Rome*. And he may go farther to the kindred subject of *Venal Indulgences* in another work of mine, if he love, and would improve, truth. The present Index forbears to offend the delicate eye of the reader with any recognition of the *Roman Taxæ* under the letter T, where, of course, *Taxæ* should be sought; and he must ferret out the information, which it is most desirable to the culprits that he should not obtain, under the entries BANCK and PRAXIS. And these are heretical editions. Of the abundance of her own editions at the close of the fifteenth and beginning of the sixteenth centuries, beaming forth in full lustre, and in imposing array, in every *Bibliotheca* embracing the time, and extant at full length in the Pontifically accredited *Oceanus Juris*, in more than one edition, the organ of Apostolic censorship is as still as death.*

* The omissions, suppressions, curtailments (one class only of Roman fraud), by the highest authorities in the pontifical

There is, however, another omission, or rather collection of omissions, which is more complete, and far more important, in all respects; and upon this it is my purpose to trespass at much greater length upon my reader's patience than I should otherwise feel justified in doing. It is—*the omission, for the first time after about two centuries, of the proscribed names of GALILEO GALILEI, of COPERNICUS, and of FOSCARINI.* The pontifical sponge has been applied to the triple blot which remained for so long a period on the pages of Rome's damnatory Index; and her sons are now, for the first time, free to think and write what all the world has long

Church—all of them interested—are without number. But I should like the reader just to recollect the withdrawment of the last article of the Creed and Oath of Pius IV., which binds the professor and taker by the most solemn obligation *to do all in his power* for the advancement of his exclusively salvific church. The act of knavery was perpetrated, perhaps first, and in this country, where it was needed, or was politically necessary, by Dr. Challoner, a vicar apostolic, and with such delusive success, that C. Butler, Esq., a learned counsellor, was carried away with the device, and brought to the humiliation of confessing himself ignorant of the Creed of his own Church. The omitted and final clause of that Creed renders practicable proselytism to Popery, *by whatever means*, not only allowable but imperative upon all who profess it; and those are—all who have cure of souls, together with those who have charge of education, and others. See BUTLER's *Vindication*, pp. xxvii.—xxix.; and B. WHITE's *Letter*, pp. xvi.—xxx.

known to be true philosophy, without disobeying the solemn and published law of the Church, or without having to resort to a fiction to evade such disobedience.

It is well known that the Roman Church has, of late, for no inconsiderable time, smarted under both the inconvenience and disgrace of putting the most exalted of human sciences in chains, when in every other territory it had long been at liberty. Presumed and exclusive orthodoxy in divine science might compensate for much deficiency and backwardness in such as is simply natural. But even so spiritual a community could not easily brook the ridicule, if not contempt or rebuke, of being anticipated by nations of heretics in what she well enough knew to be demonstrable truth ; but was withheld, by the shame of reversing past sentences and decrees, promulgated in the most solemn manner, from joining in its adoption. But the time was come for relaxing the rigour of this imaginary dignity ; and in the thirty-fifth year of the nineteenth century, the dishonour became too heavy a burthen to be borne any longer !

The Sacred Congregation of the Index is a body of great importance in the constitution

of Papal Rome. It has its Prefect, with his associated Cardinals, its Secretary, and Consultors, to a considerable number. The celebrated Dr. Nicholas Wiseman is one of the last. The state of heretical countries, and particularly the British, more especially when his holiness honoured the meeting with his presence, would come under very deliberate, anxious, and minute examination. All the circumstances of this kingdom are as familiarly and accurately known to the political rulers of the Church of Rome as if those rulers were resident in London. Agents, whether official or voluntary, are watchfully and actively employed in obtaining and transmitting all such intelligence as may be essential or useful for furthering the advancement and aggrandisement of the faith and power of Rome; or for crippling, as she cannot yet hope to destroy, the faith and power of a heretical community.* It must have been peculiarly annoying to Rome and her friends, to know how much her scientific reputation suffered, particularly in England; and no wonder that some expedient should be thought of, as indeed had incipiently

* Read the solemn information and warning of Dr. C. O'CONOR to the same effect, *Columbanus*, No. VII. pp. 58, &c.

been done, to remove the occasion of scandal. I do not affirm that the new Index *solely* or *principally* originated in such a view; but certainly no measure could be *better adapted* to attain a plain object of desire, than the publication of a fresh Index *with the omission which has been stated*.

True it is, that the public heard very little about the occasional and frequent lists of condemned books issuing from the highest authority in the Latin Church, and declaring most formally and solemnly her judgments respecting the various points brought under criticism. The public, even the reading and apparently informed public, were almost completely ignorant, as they are now, upon that subject; and there was not much disposition in the parties most concerned to rouse or enlighten them; they were, with very good will, left to sleep. However, Rome knew well enough how things stood; and although, in consequence of popular ignorance and indifference, the charge of hostility to science against the Roman Church was made to rest almost exclusively upon the actual persecution of Galileo, for his anti-orthodox doctrine respecting the solar system; and this charge was almost exclusively re-

butted by certain ingenious devices in logic relative to the personal treatment of the philosopher, the better judges abroad saw at once, that this charge and defence were of a comparatively *transitory* description; but that the condemnation, *not of the man only*, but of *his doctrine* — yes, *absolutely of HIS DOCTRINE* — was in a record under the hand and seal of the Head of the Roman Church, published repeatedly for two hundred years, and had therefore a *permanency* of character, which rendered it abundantly more important and more fatal than the other. By the authority of this juster view, we are encouraged to proceed with the evidence afforded by the *Prohibitory Indexes of Rome*. We shall not, however, neglect an investigation of the evidence in the other field. For there is something important to be said there. In order of time the prosecution of Galileo, by the Roman Inquisition, his sentence, his abjuration, and confinement, precede the *Indicial* condemnation, which was its natural sequel: but, as it is important to establish the fact in view by the most decisive and irrefragable evidence in the first place, particularly because such an order will preclude a good deal of argument rendered

unnecessary by anticipation, we will examine the evidence afforded by the Roman Index.

We now, then, come to the Index. On the 5th day of March, 1616, was passed a decree of the Sacred Congregation, condemning all such books as taught the Copernican doctrine respecting the solar system, or that, in that system, the sun is the centre, and immovable. I have, of course, in a general way, stated the main facts of this very observable case, in the proper place, in my *Literary Policy of the Church of Rome*; but the circumstances which have of late transpired on the subject render it expedient to be more diffuse and precise. The terms of the condemnation are very decisive and detailed; and the whole being exceedingly unknown, it will be desirable to exhibit them at length. The decree itself, for we are not speaking of the entry made, in consequence, in the body of the subsequent Indexes, is found in three places—in the two separate Collections of Decrees of the date of 1624, appended to two different editions of Capiferreus's *Elenchus*, and in the Collection which closes Alexander VIIth's Index of 1664. No. XIV. pp. 307, 8.

Et quia etiam ad notitiam præfatæ Sacræ Congregationis pervenit, falsam illam doctrinam Pythagoricam, divinæque Scripturæ omnino adversantem de mobilitate Terræ, et immobilitate Solis, quam Nicolaus Copernicus de revolutionibus orbium cœlestium, et Didacus Astunica in Job etiam docent, jam* divulgari, et à multis recipi; sicuti videre est ex quadam epistola impressa cujusdam Patris Carmelitæ cui titulus Lettera del Reu. Padre Maestro Paolo Antonio Foscarini Carmelitano sopra l' opinione de' Pittagorici, e del Copernico, della mobilità della Terra, e stabilità del Sole, e il nuovo Pittagorico sistema del Mondo, in Napoli per Lazzaro Scoriggio 1615, in qua dictus Pater ostendere conatur, præfatam doctrinam de immobilitate solis in centro Mundi, et mobilitate Terræ, consonam esse veritati, et non adversari Sacræ Scripturæ: Ideo ne ulterius hujusmodi opinio in perniciem Catholicæ veritatis serpat, censuit dictos, Nicolaum Copernicum de revolutionibus orbium, et Didacum Astunica in Job suspendendos esse donec corrigantur. Librum vero Patris Pauli Antonii Foscarini Carmelitæ omninò prohibendum, atque damnandum, aliosque omnes Libros pariter idem docentes, prohibendos, prout præsentì Decreto omnes respectivè prohibet, damnat, atque suspendit. In quorum

* So I venture to correct *quam*.

fidem præsens Decretum manu, et sigillo Illustrissimi, et Reverendissimi D. Cardinalis Sanctæ Cæciliæ Episcopi Albanen. signatum et munitum fuit, die 5 Martii, 1616.

P. Epis. Albanen. Card. Sanctæ Cæciliæ,

Locus † sigilli.

Regist. fol. 90.

F. Franciscus Magdalenus Capiferreus Ord.

Prædicat. Secretarius.

It will be observed here, that the *Copernican doctrine* is condemned, in the first place, as *false*, and then as *contrary to Scripture*; and likewise, that, although other teachers of the doctrine are named and condemned, neither *Galileo* nor any *book* of his is specified; they are, however, *both* virtually condemned in the clause, which includes “*all books teaching the same doctrine.*” It seems as if the terms were selected for the very purpose of precluding, or putting to shame, the attempt which would be made in a future age to save the credit of Rome’s philosophic orthodoxy at the expense of what was then sincerely deemed her theological, and certainly at the expense of truth. The *Dialogo* of the Florentine appeared in 1632; and, in 1634, he and his book were both expressly condemned, together with

other books, by the Sacred Congregation, in a decree of August 13, in the following words:— Dialogo di Galileo Galilei dove ne i congressi di quattro giornate si discorre sopra i due Massimi Sistemi del Mondo, Tolemaico, e Copernicano. In the Roman Index of 1704, we read the general condemnation:— *Libri omnes docentes mobilitatem Terræ et immobilitatem Solis*. Not a vestige of any of these decisive proscriptions is *now* to be found in any Roman Index. The *name* of the persecuted and condemned reviver of a doctrine now universally received, with that of his *Dialogo*, kept their place the last, and were only silently and furtively withdrawn in the year 1835. In all the preceding Indexes the condemnation, not of the *man* only, but of the DOCTRINE, stands an imperishable monument of the ignorance, bigotry, and intolerance of the Roman Church.

But the reader was to expect *associates* in this disgraceful procedure of the mother and mistress of all churches. They were named; and we will notice COPERNICUS, the founder of the obnoxious doctrine first. His book, *De Mundi Revolutionibus*, was formally and singly condemned by a Decree of the Sacred Congre-

gation in 1620; neither the month nor day is given; but it is No. XXI in Alexander VIIth's Collection. There the Congregation declares, that although it was its intention to have altogether prohibited the work, on account of some principles occurring in it repugnant to Scripture, and to the Catholic interpretation thereof, which the author, *non per hypothesim tractare, sed ut verissima adstruere non dubitat* — a remarkable hint, which we shall find afterwards improved — it yet satisfied itself with indicating passages to be amended or expunged, which are specified for about a quarto page of small print; rather an indulgence to the author, and a risk to itself, as this specification, amounting to something like definite expurgation, might, as it had before done, in the instance of Brasichellen's *Expurgatory*, expose it to difficulties. However, Copernicus found his place in the coming Index in this wise — Nicolaus Copernicus de revolutionibus orbium, nisi corrigatur, juxta Decr. 1620. He kept his place to, and in, the penultimate Index of 1819, where the entry is a little enlarged; and, under the name Copernicus, giving the date of the day of the Decree by which he was confixed, Maii 15, 1620. In

the last Index he may be sought under either Christian or Sirname, but will not be found.

The same is the fact with the third person named as in the same predicament—FOSCARINI. His name is found up to the Index of Pius VII. There he stands — *Foscarini Paolo Antonio. Lettera sopra l'opinione de' Pittagorici, e del Copernico della mobilità della Terra, e stabilità del Sole.* Decr. 5 Martii, 1616. This item has likewise taken its unceremonious flight.*

Thus, have the three prisoners in the pope's literary gaol, the *carcer ecclesiæ*, very analogous to the purgatory which his Church created, most unexpectedly and quietly, obtained from the consideration or policy of the reigning pontiff, Gregory XVI., a happy release from their protracted incarceration. His holiness at last found that he detained them only to plague himself; and, like Pharaoh, he thrust them out in haste; and certainly, with as little noise and parade as possible.

These three illustrious prisoners, had they returned to life in 1835, the year of their

* If the Dublin Reviewer had any acquaintance with the proscribing Indexes of his own Church, one might admire the dovelike simplicity which dictated the sentence — “Why, then, it may be asked, was Galileo, and Galileo *alone*, silenced?” — P. 97.

liberation, with no great violence of application, might have adopted the language of the chief Apostle and his companion, when, after having been unjustly imprisoned as well as punished, the attempt was dishonourably made by the magistrates secretly to dismiss them, — “They have beaten us openly uncondemned, being *Romans*, and have cast us into prison; and now do they thrust us out privily; nay verily, but let them come themselves and fetch us out.” The effect was, that the magistrates became suppliants.* His holiness has made an equally intelligible confession of guilt.

This, and the other attempts of the friends of Rome, to wipe away the Vandalic blot, which her own ignorance and tyranny fixed upon herself, are little likely to succeed, when the self-interest of the procedure, and therefore its motive, may so plainly be discovered. If from a simple sense of justice and truth, and not from the pain of continued disgrace, she had thought fit to dismiss from her black book the names of men of science, the severity of censure in the intelligent observer would be disarmed. But when no other consideration seems to have stimulated the act, than that of

* Acts, xvi. 37-39.

recovering lost or declining reputation, in order that an impenitent and incorrigible deceiver may continue her spiritual impositions with less impediment, we hardly know whether it is to the feeling of grief or to that of indignation that we should give way.

If any hope of repelling the charge of enmity to science, by any of the means made use of, were for a moment entertained, it would at once be laid prostrate by the necessity under which certain Romish editors of Newton felt themselves, to use the mask suggested in the censure of Copernicus, and hold out the appearance of disbelieving a doctrine which it was their business and their manifest design to teach and recommend:—and *that*, let the reader well observe, not because the fate of Galileo, *as respects the proceedings of the Inquisition*, deterred them, (although that would be a reasonable apprehension, and the consequent caution natural,) but because they had before their eyes the terror of the *sentence still in force in the Index*, with its rules and penalties against all who taught, at least publicly, the condemned doctrine of Copernicus respecting the solar system. They were expressly the *Decrees* of the high pontiffs in the

Index which they dreaded violating, and therefore betook themselves to an intelligible fiction or evasion. I quote the words of the extraordinary apology of these editors, from the justly celebrated SPEECH OF SIR ROBERT HARRY INGLIS, BART. *on the Roman Catholic Question*, May 10th, 1825,—a speech eminently harmonising with the subject of the present humble pages, and which, had it succeeded, as its merit and cogency entitled it to do, perjury would not have obtained legislative power, and the purified Christian Church established in these realms would not have suffered the actual damage which she has sustained, nor have to dread the future increasing assaults for which she must now prepare. We do, indeed, looking above the things in our little orb, wrap up all in submission to His will, who cannot be otherwise than just, and to those who humble themselves under His hand will be merciful. The quotation which is to be laid before the reader is the following:—P. P. Le Seur et Jacquier Declaratio. Newtonus in hoc tertio Libro telluris motæ hypothesim assumit. Autoris propositiones aliter explicari non poterant, nisi eâdem quoque factâ hypothesi. Hinc alienam coacti

sumus gerere personam. Cæterum latis a summis Pontificibus contra telluris motum Decretis nos obsequi profitemur. — Tom. iii. Genev. 1742. — *Speech*, pp. 18, 19, note. No one can be so hoodwinked as not to perceive that, in the view of these learned men, science was under a restraint which could not be resisted, and a restraint so disgraceful as to render hypocrisy necessary; and none but such can avoid seeing, that the restraint is, and was created, by the existing force and operation of the Decree of the Index. But the fact speaks for itself.* How is it possible to conceive, that the pope and his cardinal council, should put such importance upon the erasure of three names from his Prohibitory Index, which had stood there, firm as rocks, for three centuries, as to run the high hazard of exposure of the clandestine proceeding, and the disgrace of publicly repealing his own decree without any new or honest reason, *unless* he were inwardly and sufficiently conscious that the main strength of the existing evidence against him lay in that Index? This is plainly one of the

* The example of Galileo put some apprehension into Descartes. See HALLAM's *Introduction to the Literature of Europe*, vol. iv. pp. 30, 31.

reasons, if not the principal, why so strong an effort is now made by Papal advocates to shift the trial to *a new ground*, where an inferior tribunal is concerned ; where the facts are distant and may be supposed to be comparatively obsolete ; and where the case is confined to *the person of one man*, instead of embracing, not only two other persons equally and by name implicated, but the vast, unlimited mass of those who are included in the general and sweeping condemnation of *all who teach the obnoxious philosophy*. As the Index of Rome stood, up to the present time, or 1835, every baptized individual who dared to believe and teach that the earth and other planets revolve round the sun, and that the sun does not make all sorts of eccentric revolutions round them, was subject to the literary ban of the Roman Church, and, what was an infinitely more important concern to him, to *all the specified penalties which she could inflict*. This would be no enviable predicament, where that church had power, and inducement to use it.

It will be useful, though not necessary, to visit the new ground chosen by the adversary, and to remain some time upon it, if for no other reason, to expose and put for good to

shame the sophistication which has been practised upon it.

The defence set up for the Roman Church in her treatment of Galileo, is, that it was inflicted, not for his adopted system of Copernicus, but for *his insisting that the system was reconcilable with Scripture*. It was to be expected—no other expectation is admissible—that he would frame his defence so as most directly to meet the charge brought against him, which was, that his hypothesis was repugnant to Scripture. If able, he certainly would feel inclined to justify himself, by at least attempting to prove that this was not the fact. And it was natural, though of no importance as to the substantial charge, that he should repel the imputation *with some warmth*, particularly if he were a man of sanguine temperature, which appears to have been the case. The mode just mentioned of defending the apostolic character and proceeding in the present instance has been made *popular* of late by BERGIER, in his *Encyclopédie Méthodique*, article, *Sciences Humaines*.

To understand its value it is necessary to examine the life of Galileo, in the portion concerned, with some minuteness. Perhaps, the

best *biography* which we possess of this eminent man in our own language is that which forms a part of the *Library of Useful Knowledge*, supposed, and I believe generally admitted, to have been written by the late Mr. DRINK-WATER BETHUNE. His account, where it concerns the subject of the present inquiry, has been criticised with the asperity, petulance, and flippancy, which might be expected from a writer in the *Dublin Review*. The critic alluded to is reported to be the Rev. PETER COOPER, curate to the Papal usurper of the title of Archbishop of Dublin, and the volume in which the criticism appears is that for 1838, No. IX.

Galileo, whatever might be the circumstances, was condemned by the Inquisition for his Copernicism; and his condemnation, and consequent abjuration, are given at length, and, I believe, with perfect accuracy, by Mr. D. B., in the thirteenth chapter of his biography, pp. 55-64. The original documents, as I have been informed by a very competent friend, not having the work in my own possession, are to be seen in VENTURI's *Memorie e Lettere di Galileo Galilei*, Modena, tom. ii. pp. 170-176.

A *Life and Letters of Galileo* were published in Italian, in a series, at Venice in 1826. The *Life* occupies the first place, and is supplied by a friend of his, Vincenzo Viviani, in the form of a letter to the Duke of Tuscany. The letter, of course, is a long one, and about the middle of it the writer introduces the obnoxious tenet of his friend, which he himself affects to condemn. The narrative then proceeds to Galileo's summons to Rome in 1632, and the gentle treatment which he received from the pontiff, Urban VIII. He, however, was obliged to retract his error; and his Dialogue, which contained it, was prohibited. He was likewise put in easy confinement in different places, the last of which was Arcetri—on many accounts acceptable to him. His biographer proceeds to write, that the Dialogue had been translated into various European languages, and that therefore it was impossible to suppress the error,—a circumstance very mortifying to Galileo. So much for the *Life*.

The *Letters* are more promising. The first, which immediately concerns the objection to the offensive doctrine, is to P. B. Castelli, dated Firenze, 21 Dicemb. 1613. Galileo there mentions the inquiry of the Grand Duchess of

Tuscany on the subject, and the answers of his Paternity to them ; suggesting, with respect to the Scriptures, that he might have represented them as not always to be interpreted literally ; as, for instance, when human members and human affections are ascribed to the Deity. He adds, that the Bible was intended to instruct mankind in the way of salvation, and not philosophy, otherwise it would have been more copious on that subject. He afterwards adverts to the miracle of Joshua, and contends, that it is as consistent with his hypothesis as the opposite.

Some other topics of defence are added.

The biographer of Galileo (ch. xi. pp. 46, 47) gives an extract from a letter of his to the Grand Duchess, where he recommends his opponents to examine themselves the arguments on the subject of his philosophy, and leave the condemning them as erroneous and heretical to whom it belongs ; but he trusts that the caution of the holy fathers, and the absolute wisdom of Him who cannot err, will preserve them from such temerity. In such positions, which are not articles of faith, no man, he says, “ doubts but his Holiness hath always an absolute power of admitting or condemning them, but it is not

in the power of any creature to make them to be true or false, otherwise than of their own nature, and in fact they are." The author, Mr. D. B., immediately subjoins :—" We have been more particular in extracting these passages, because it has been advanced by a writer of high reputation, that the treatment which Galileo subsequently experienced was solely in consequence of his persisting in the endeavour to prove that the Scriptures were reconcilable with the Copernican theory, whereas we see here distinctly that, for the reasons we have briefly stated, he regarded this as a matter altogether indifferent, and beside the question." Bergier is referred to, and the passage quoted in a note. It will be seen in the sequel why I have introduced this extract. I wish Mr. D. B. had shewn himself better acquainted with the Roman Indexes than the note, p. 59, discovers him to have been. It would, as the reader will have seen, have strengthened his argument abundantly and even conclusively.

The next letter, February 16, 1614, observes, with respect to the preceding, that it was written *currente calamo*; and the writer adds, that he had shewn more zeal for the Church and for the dignity of the Scriptures than his

adversaries had done, since they desired the prohibition of a book [meaning Copernicus's], permitted so many years by the Church without having seen it, much less read and understood it. And concerning Copernicus, he continues, that he was a Catholic and canon of the Church, called to the last Lateran Council under Leo X., to assist in a reform of the Calendar, and that he settled every thing upon the new system, and dedicating the book in which it appeared to Paul III., without exciting any scruples; and now the good monks reward his labours by getting him declared a heretic. But the jest of the charge was, that he (Galileo) had the credit of a doctrine which belonged, not to a living Florentine, but to a dead German, who published it seventy years ago, dedicating the work to the chief pontiff. The writer, before he closes, expresses his supreme submission to his superiors.

Galileo had the *odium philosophicum*, as well as the *odium theologicum*, to contend with, of both of which he complains with some warmth in letters written in 1616.*

* Dr. PRIESTLEY, in the Preface to the first volume of his *Disquisitions relating to Matter and Spirit*, writes, "The most

In one of the 12th of March in the same year, from Rome, writing to the secretary of the Grand Duke, he says, that the Congregation of the Index had determined, that the opinion of Copernicus was not in unison with the Scriptures, and that the work should be suspended *donec corrigatur*; but that, the correction made, nothing more would be objected to, except the intimation in the preface, that his opinion was not at variance with Scripture, and the end of the tenth chapter of the first book, where he says of his system, *such is the Divine fabric of the Most High*. Galileo waited upon his holiness, who received him most graciously, and declared that he and his Congregation would admit no charge of his enemies against him lightly.

In the following letter to the Grand Duke, dated Firenze, May 23, 1618, keeping to the same subject, he professes (with obvious irony) the profound submission of his weakness to the superior intelligence of his censors, and talks of his theory as a poem or a dream: but, adds he, as poets value their own fancies, so he

rancorous opposition, and the most unprovoked abuse that I have met with, has been from persons who never knew any thing of me but in the character of a philosopher."

has some esteem for his trifle or chimera. He thought that, as Copernicus had been left untouched for about eighty years, he might hope to escape: but a celestial voice dissipated the whole vision.

A subsequent letter, dated Bellosguardo, March 7, 1631, to the Secretary of the Grand Duke, states that the writer had submitted his work, containing the Copernican doctrine, to the Master of the Sacred Palace, previously to publication at Rome, and that the latter had given his license with his own hand. He was, however, prevented from printing there by the death of his friend, Cesi, head of the Academy de' Lincei, and determined to print it where he was. Upon that the Master of the Sacred Palace wished to have another sight of the work, which was rather inconvenient; and a consultor of the Inquisition was appointed to revise it on the spot, which he did with extreme scrupulosity, and earnestly advised the publication. There were, however, delays from Rome, where fresh authority was wanted, and this discomposed the writer.

The work, nevertheless, was published [at Florence in 1632, 4to.]; for in a letter in December of 1633, Galileo writes to V. Renieri

some account of what followed, particularly his audience before the officials of the Inquisition. He was lodged in a delicious palace near the Tuscan Ambassador's, and thence by the Commissary of the Inquisition was conveyed to the palace of the Holy Office, with many efforts on the way to convince him of the scandal given by his opinion. Here others beset him, and particularly with Scripture, which he answered in the usual way; but puzzled his examiners with an unexpected passage from Job, at which they shrugged up their shoulders (*solito refugio di chi è persuaso per pregiudizio e per anticipata opinione*). "Finally," he says, "I was obliged, as a true Catholic, to retract my opinion, and for a punishment my Dialogue was prohibited,"* &c. After five months he left Rome, and came to Florence; thence he proceeded to Bellosguardo, and lastly to Arcetri, whence the letter is dated.

Omitting some following letters of just complaint, I will conclude with one from Arcetri, where he still was, of the year 1637, to the

* Finalmente, fui obbligato di ritrattare come vero Catolico mia opinione, e in pena mi fu proibito il Dialogo, &c. The latter clause has been falsely, and apparently with design, translated "as a punishment I have been *deprived of the Dialogues*."

King of Poland. It concerns a philosophical commission, which, the writer says, he had executed as well as he could, considering he was still in the prison where he had continued for three years, by order of the Holy Office, for having printed the Dialogue concerning the two systems, although with the license of the same Office, that is, of the Master of the Sacred Palace in Rome. This, and other similar books, he knew were seen by his Majesty and his *savans*, who could therefore judge, whether there were in them doctrine more scandalous, more detestable, and more pernicious to Christianity, than is contained in the books of Calvin and Luther, and all the other heresiarchs put together. This opinion, however, was so impressed upon the mind of the pope, that the book remained prohibited, and himself was afflicted with ignominy, and condemned to prison at the will of his holiness; “which,” he adds “will be for ever. But whither is passion transporting me? I return to the lenses,” &c.*

* ———restando in tuttavia nella carcere, dove da tre anni * * * * sebbene con la licenza del medesimo S. Officio, cioè del maestro. * * * * eppure questo concetto è stato talmente impressionato nella mente del papa, che il libro resta proibito, ed io con ignominia afflitto e condannato alla carcere ad arbitrio di sua Santità, che sarà in perpetuo. Ma

It may, perhaps, appear to the reader of these few extracts, that the punishment inflicted upon the philosopher was, in his estimation, not quite so gentle as is sometimes represented. It will appear, likewise, that they recognise two different, but harmonious, proceedings, by two principal organs of authority in his own Church — the Congregation of the *Index*, and the Congregation, or Tribunal, of the *Inquisition*, at the head of both of which is his holiness himself, of the latter as sole prefect.* It is with the latter we are now concerned; and the extracts which have been given plainly enough prove, that the *real charge* against Galileo was, his assertion and publication of the Copernican system, and that

dove mi trasporta la passione? Torno ai cristalli, &c. The author has availed himself of former inquiries on this subject, in an article which may be read in the *Protestant Journal* for 1834, pp. 65 and following — a periodical which, with a few exceptions, contains more well-founded discussion of matters in controversy between the Churches of England and Rome than is to be found in any other periodical devoted to that subject.

* Michele Ghislieri, before he ascended the Papal throne, under the name of Pius V., “was appointed and named *Supreme Inquisitor*; a title and prerogative he was both the first and the last to bear, the popes having ever after reserved that distinction to themselves.” — *Life and Pontificate of St. Pius V.* p. 16.

all other charges connected with it, were of a merely circumstantial and secondary character.

It was a natural, almost necessary consequence, that he should attempt to defend himself; and this could be done in no manner more imaginable, and indeed unexceptionable, than by endeavouring to prove the consistency of his philosophy with the Scriptures; and all the circumstances of the case were such as to make a man, even not very choleric, shew temper. But all this has no more to do with the sentence than, in our country and times, it would constitute the crime of a Socialist or Chartist who might have committed some obvious breach of the peace, that he attempted to justify his offence by the principles of his society, or by Magna Charta itself, if he could. Galileo might add to the original and substantial offence by unsuitable self-justification, and by provoking those who had the law in their hands. Both the vexatious enforcement of law, and complete evasion of it, are frequently, in imperfect governments, civil or ecclesiastical, or mixed, more the consequence of personal and very unworthy motives than of the nature or gravity of the offence legally visited—more the result of private resentment than of zeal

for truth and justice: and by opportune submission Galileo might have passed smoothly through all. But this is a very distinct thing from the real and declared ground of the condemnation, as we shall soon see more fully. I am not disposed to deny neither, that the new doctrine would be likely to be ill received, when it *was*, or those, who knew better, affected to *believe it to be*, new, and strange, and anti-scriptural. The Church of Rome was committed to an external, exoteric defence of her own most revered writers, who were all Ptolemaics. We may even *sympathise* with her hard necessity, when we recollect the ingenious hesitation with which a man, who had no great fear or love of Rome, and no extravagant respect for any other opinion than his own, expresses himself in a poem which is rewarded with a just immortality. Read the beginning of the eighth book of MILTON's *Paradise Lost*.* But *temptation* to an act

* Milton evidently inclines to the Copernican system, and as evidently strives to appear to prefer the Ptolemaic. The whole, which discovers the versatility and vigour of his powers in ornamenting a subject generally *contenta doceri*, closes with the moral, good, where better applied, of not disturbing ourselves with speculations beyond the sphere of our capacities, and not directly or vitally connected with our actual duty and happiness.

does not at all alter the *nature* of the act. To *that* we are to keep. The terms and *evident meaning* of the document or sentence in question are the simple and single point to be regarded.

Now, then, we come to the pages of the English biographer of Galileo, and to the chapter, already pointed out, where he gives the condemnation by the Inquisition in English at length, though not for the first time, as he erroneously supposed.* This document begins with stating, that the offence for which Galileo was denounced to the Holy Office was the “holding as true a false doctrine, taught by many; namely, that the sun is immovable in the centre of the world, and that the earth moves, and also, with a diurnal motion;” also, for instructing pupils, &c.; also, for correspondence with some Germans; also, for publishing certain letters, &c.; “also, for answering the objections which were continually produced from the Holy Scriptures, by glozing the said Scriptures according to his own mean-

* In DA COSTA’S interesting and instructive *Narrative of his own Persecution*, pp. 107–114, is contained both the condemnation and abjuration of Galileo. I do not know of an English translation of them elsewhere; and I made reference to this in the *Literary Policy*.

ing; and whereas," &c. The Inquisitors proceed to say, that by desire of his holiness and the Cardinals of the Inquisition, "the two propositions of the stability of the sun and motion of the earth were *qualified* by the *Theological Qualificators*, as follows:—

"1st. *The proposition that the sun is in the centre of the world, and immovable from its place, is absurd, philosophically false, and formally heretical; because it is expressly contrary to the Holy Scripture.*

"2ndly. *The proposition, that the earth is not the centre of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and theologically considered, at least erroneous in faith.*"

The prohibition by the Congregation of the Index is referred to. The certificate which the accused produced in his own behalf is represented as aggravating his offence, because it is there declared, that his "opinion is contrary to the Holy Scripture, and yet he had dared to treat of it." Something is said of a rigorous examination (*rigoroso esame*) which it was necessary to use with him; and in the close his judges pronounce him to "have

rendered himself vehemently suspected by the Holy Office of heresy : that is to say, that he believes and holds the false doctrine, and contrary to the Holy and Divine Scriptures, namely, that the sun is the centre of the world, and that it does not move from east to west, and that the earth does move, and is not the centre of the world.” They conclude by enjoining abjuration, and by decreeing that the Dialogue be prohibited by a public edict, and Galileo be imprisoned in the Holy Office at the pleasure of the Inquisitors, and for penance to recite the seven penitential psalms. Seven cardinals subscribe. Of the tremendously disgraceful Abjuration we say nothing. The date of the vile transaction was June 20, 1633.

Now, nothing from this document can be plainer than, that the pope, at the head of the Holy Office, condemned the *Copernican doctrine* of the solar system *per se* ; that they condemned it as *formally heretical*, or, *at least, erroneous in faith*—*at the least, such—because* contrary to Scripture ; and that the publisher of the doctrine was therefore *vehemently suspected of heresy*, and, of course, liable to the legal penalties, from which the guilty could

not be absolved but by abjuration of the said errors and heresies.

Several ways have been resorted to to save *the Church of Rome* from the barbaric disgrace, not only of ignorance in the matter of science, but of formal sentence against it. An Italian, Tiraboschi, has drawn a subtle distinction between bulls of the pope and Inquisitorial decrees sanctioned by him; and Englishmen have bethought themselves of solving the difficulty by the intervention of *technicality* — every offence cognisable by the Holy Office being, as they affirm, in technical language, *called heresy*. True, the Office derived its origin and designation from the character of being conservators of the faith against heretical pravity. But is *nothing* heresy in this jurisdiction? and was there nothing in that jurisdiction but heresy? To be sure, the reading and keeping of prohibited books savoured of heresy; the polygamist might in a sense be suspected of heresy; usurpers of the sacerdotal function might be esteemed heretical; so likewise blasphemers, soothsayers, astrologers, sorcerers, and Jews. But what are we to say of confessors soliciting their female penitents to incontinence, against

which, with such inefficient success, so many Papal provisions were found necessary to be issued, and found so important a part of the business of the Inquisition, that many, if not most, Directories on the subject, either distinctly refer to, or place at full length, the constitutions, or the last constitution, of one or more popes, as it may happen, against so foul, so probable, and so frequent an offence; and the reader of the Rev. Mr. TOWNSEND'S *Travels in Spain* will remember the defence set up by some Spanish prelates for the Office, namely, that it was the only effectual means of restraining such profligacy? It will be difficult to qualify this as heresy. But in the case of Galileo all is plain and above board. His new system, that the earth and planets revolved round the sun in our system, *was deemed repugnant to Scripture, and was therefore formal heresy, and therefore condemned*. The Inquisitors were sufficiently learned in the laws of the Holy Office, as well as of the Holy Church in general; and properly, and literally, without artificial phraseology, or legal fiction of any kind, they *qualified* the doctrine of their victim as heresy. If satisfaction on this point be wanted, it may be had to the full in the

Directorium Inquisitorum of NICOLAS EY-MERIC.* Nothing more is necessary for the matter of science, and Rome's condemnation of it in the present case; and any demur or quibbling on the point is only not childish, because it wants the simplicity of childhood, confining ourselves even to the doings of the Inquisition which is the least part. Quite enough seems to have been said on this part of the subject. If, then, to the sentence of the Inquisition, during the lifetime of Galileo, we add the explicit condemnations of the Index, as they have been stated, from that time to the year 1835, it is not too much to say, that *if the Church of Rome has the power, by any acts of her own, to make herself responsible, then assuredly, by what she has done through these two great organs of her authority, she has made herself responsible for a solemn, explicit, and self-binding condemnation of the doctrine, now, and for a long time universally received, that*

* See, in the Roman edition of 1587, part ii., *Quæst. de Her. Pravit. Quæst. ii.* p. 233, where the fourth definition of an heretical proposition is, that it is contrary to Scripture—*contra Sacram Scripturam*. What is found in *Quæst. iv.* pp. 376, seqq. will teach the reader the three degrees of comparison in suspicion of heresy. That *de vehementi* occupies the middle place, and answers to *magna*.

in the solar system the sun is the immovable centre, and the earth, and all the other planets in it, revolve round it. This doctrine was originally by her qualified as heresy, and it has been condemned in her most formal judicial document on such subjects to the year 1835, at which time the condemnation was surreptitiously, and to her own evident interest, withdrawn by herself.*

* See HALLAM, *Introduction to the Literature of Europe*, vol. iv. pp. 28-31. I regret that a writer of such extensive learning and research as Mr. Hallam should have so little instructed himself on this subject as to write that some works of Galileo and others were put "into the *Index Expurgatorius*, where," he continues, "I believe, they still remain." They never were in the *Index Expurgatorius*, of which Rome acknowledges none as her own, though, as appears in these pages, they were in the *Prohibitory Index*, from which they were all carefully, though silently, dismissed in the last Index. In a note, too, he has said of Mr. Drinkwater Bethune, that he "seems to be mistaken in supposing that Galileo did not endeavour to prove his system compatible with Scripture;" and refers to the letter to the Grand Duchess of Tuscany for proof. The biographer had, as we have seen, referred to the very letter, and pointed to the very fact, proving its irrelevance. And in speaking of the Dublin Reviewer with respect, he seems to have allowed his complaisance to outrun his discrimination.

I may here likewise notice, how favourable an opportunity Mr. H. lost of throwing decisive light upon so novel and interesting a subject as the Papal restrictions upon literature in vol. ii. pp. 507-510, "*Index Expurgatorius* of prohibited books" is a self-contradiction: it is much the same as to talk of administering an emetic or a cathartic to a man who is dead.

The necessity, at this time in particular, of exposing the disingenuous artifices and astute policy of the Church of Rome, must be the apology of this protracted investigation. I will,

That, in her proscriptive exploits, Rome “aimed a more deadly blow at literature than perhaps she intended” is very doubtful. The blows, indeed, which recoiled upon herself she did not, as to that effect, at all *intend*. The Index of Paul IV. was not the first of the papacy, even if we exclude the French and Belgic efforts, as may be seen in accessible works, and such as contain more and better information than should be expected in a writer, however able, who was a century behind hand in the light which has been since shed on the subject, I mean SCHELHORN, in the eighth volume of his *Amæn. Lit.* What relaxation took place in the pontifical censures after Pius V. is not made clear, or whether any. The search for restrictions in any degree equal, or similar, to the Papal, in the regulation of the Star Chamber under Elizabeth in 1585, as they are given in HERBERT’S *Ames*, iii. 1668, which were accompanied with no penalties worth a thought in comparison with the Papal, and, at the same time, altogether pretermittting those of Henry VIII., and particularly those of Philip and Mary, which were eminently precise, extended, and savage—can hardly be designated by any terms which I should wish to use. The writer has a right to his own views in theology, and I have a right to say, that I think them sometimes more distinguished by *what is called* philosophy than accuracy. His assertion respecting Bossuet’s *Exposition*, vol. iv. p. 130, that it was “approved in the most formal manner by Innocent XI.,” is, indeed, what Bossuet himself asserts; but if Mr. H. means to say, that it was approved *at all* by that or any pope, it certainly was not the fact; and I invite him, or a certain J. R. in the *Gentleman’s Magazine*, to confute my proof on the entire subject in the *Literary Policy*, &c. pp. 218–232.

however, yet farther trespass upon the reader's patience to observe, that cunning men without a conscience are never secure. Into what a dilemma has the attempt to exculpate the Church of Rome in this affair driven her apologists! *That Church does not condemn the philosophic doctrine, but on the contrary believes it to be true*; by asserting, however, or barely admitting, that, *although true*, it is repugnant to Scripture, is it not a fair—a necessary inference, that in the view of the Church of Rome Scripture is false? This, I fear, is not an inference very alarming to some Romanists—they have still tradition, and then, *without a rival*. I may be allowed to remark yet farther, into what a forest of embarrassment the present ominous erasure has cast the unfortunate Church. For, if the *doctrine*, which by one of her principal courts of judicature in matters of faith she has condemned as *heresy*, so that the person vehemently suspected of that doctrine is therefore vehemently suspected of heresy, will it not follow, either that what was heresy in the seventeenth century is not heresy in the nineteenth; or, that the Church has been at one time or the other in error on a matter of faith; or, that an inerrable and unchangeable

church can tolerate at any given time the heresy which it reprobated two centuries before?*

But to leave this part of the discussion, I must be indulged yet shortly and finally to say, that when the jealousy of Rome was so alive to her scientific reputation, as it appears to have been in 1835, pity it was that Monsignor Niccola Wiseman, or whoever might be of his

* FERRARI, a writer of good and deserved repute, in his *Prompta Bibliotheca*, under HERETICUS, tom. iv. pp. 196-8, last edition, is right orthodox in contending for the simple and formal heresy of Galileo's doctrine in the judgment of the Roman Church; and he defends himself effectually by authorities of the same Church. He has likewise the fairness to insert in a note the objections of a ROMAN THEOLOGIAN, who infers from the expression, "*vehemently suspected of heresy*," in Galileo's abjuration, that the philosopher was denounced, not as a heretic, but *only as suspected of heresy*, not sufficiently considering—good, easy, apologist—that the main matter concerned, not the *person*, but the *thing*—not the *heretic*, whether more or less so, but the *heresy*, the *Copernican system*. To do the objector, however, justice, he does not, like some moderns, shift the question from the main one, to a simple accidental and subordinate—the philosopher's insisting upon the agreement of the denounced opinion with Scripture, much less his passion or obstinacy in justifying that opinion. We have no quibbling about technicalities. And it must likewise be added, he is perfectly silent about the Index and its decrees. Ferrari was not at all convinced by the logic of his corrector, but fortified his view of the offence of Galileo being *formal heresy*, according to his Church, with additional testimonies; and he thus plainly established his opinion.

holiness's Council at the time, did not suggest the adoption of the *whole* of Sir R. H. Inglis's advice, and erase from the damnatory columns of the Index, not only Galileo, with his work and his doctrine, but the name and principal work of the most celebrated father of British science and philosophy; and no longer suffer, as in the last Index is the fact, the disgraceful article to stand—BACONUS (FRANCISCUS) DE VERULAMIO. De dignitate, & augmentis Scientiarum. *Donec corrigatur. Decr.* 3 Aprilis 1669. Perhaps, it was an oversight.

We now proceed with the Gregorian Index. A *Mandate* and a *Monitum* have been announced; and they are both rather remarkable. The *Mandate* is that of the pontiff, Leo XII., in 1825; and he there rouses the principal rulers of the Roman Church to use their authority in wresting from the hands of the faithful every thing in literature which that Church deems noxious and deadly;—*evellere e manibus quod noxium ac mortiferum*. In the *Monitum*, the Sacred Congregation reminds the same rulers, specifying them according to their respective rank as before, of the obligation of the Second Rule of the Tridentine Index, concerning heretical books, and the universal condemnation by

the Apostolic See of all *versions* of the condemned books in all places, and under the same penalties as the originals. The place referred to is the *Instructio* of Clement VIII., prefixed to his edition of the Index, § VI., concerning prohibited books. *Idem* [libri prohib.] *quoque, in quamcunque vertantur linguam, censeantur ab eadem Sede, ubique gentium, sub eisdem pœnis interdicti, et damnati.*

Together with the Index of Gregory, I have obtained possession of additional separate Decrees, or Condemnations—the word is *Damnatio*—at length, to the number of nine. They have all more or less interest. The second is remarkably interesting. It is headed *Damnatio*; and is a bull or breve of Gregory XVI., condemning the works of the then late George Hermes, professor of theology in the university of Bonn, in Prussia. The date is September 26, 1835. This was followed up by a suitable Decree, dated January 7, 1836. The attention of the British public has been particularly drawn to this case, by a splendid, seasonable, and, what is more, right-minded article, in the 125th number of the *Quarterly Review*, entitled, “Papal Conspiracy—Archbishop of Cologne, &c.” It there is made evident, that

the condemnation of the Professor was, and may still continue, a part of the regular conspiracy of the Church of Rome in these times, to recover the dominion which she formerly enjoyed under another Gregory, in modern Europe, and particularly in Prussia, by the agency of the newly elected, jesuitic, perjured, and traitorous Archbishop of Cologne, Clement Augustus, Baron Droste. The character and acts of this imitator of the ecclesiastical ambition and insolence of Saint Thomas Becket of our country, is luminously exposed in the fourteenth volume of the *British Magazine*.* The condemnation of the Professor at Bonn was procured from Rome before his elevation to the archiepiscopate, ostensibly for works not sufficiently favourable to Italian views of religious liberty—that is, liberty to the Roman Church

* This great exemplar was not wanting in a specimen of *perjury*. Matthew Paris, who was no enemy to him and his cause in this instance, relates, that to the Sixteen Constitutions of Clarendon, the archbishops, bishops, &c. *juraverunt*; & firmiter in verbo veritatis promiserunt *viva voce tenendas, & observandas domino Regi, & hæredibus suis bona fide & absque malo ingenio in perpetuum*. The archbishop himself in particular, it is said, *eas observare juramento firmasset*. He, however, repented of his oath—the next thing to violating it. And so he did. The hypocrisy and perfidy began with penitence and ostentatious demonstrations of it—all in order—suspendens se

to invade and destroy the liberty of all others. This scheme has been eagerly pushed by the whole Papal power of late. Besides eulogistic lives of Gregory VII. and Innocent III., from the German and French press, (both, stars of the first magnitude in the celestial sphere of pontifical usurpation and arrogance,) we have witnessed a French translation of Professor RANKE'S *History of the Popes of Rome*, distinguished for its infidelity, and the insidious attempt to make it subservient to present hopes and acts entertained by the subjects and soldiers of the Pope. Simultaneously appeared an article in the *Dublin Review* of the same tendency, evidently aiming, from the character of the *former part* of RANKE'S *History*, which represents the *reaction in favour of the Roman power* immediately succeeding the Reformation,

ab altaris officio, donec per confessionem & condignos pœnitentiæ fructus, a summo Pontifice meruit devotus absolvi. He obtained his wishes, as soon as the boon was applied for, and his lord, the pope, granted him at once, and in due form, the absolution from his oath which was desired, giving as a reason and justification, that the act was *not voluntary*—a very intelligible bonus to any hypocrisy for the good of the Papal Church. It is ludicrous to wonder at any instance of perjury under similar circumstances in any true, especially ecclesiastical, son of that Church. See MATTH. PARIS, *Hist. Ang. Maj.* under the year 1164, or Watts's edition, 1640, pp. 101–2.

to revive the hopes and stimulate the efforts to obtain a similar recovery in the present age; for, unfortunately, the course of prosperity was not progressive, and therefore an attention to the *latter part* of the history would not suit the reviewer's purpose, and, of course, was neglected. At the beginning of the year 1839, hopes were so ardent on the subject, that the two Papal Annuals in this country had, both, given prepossessing likenesses of the Prussian Becket, the *second* hope of the Romish world; and one of them gave a biography very cheering; the other, either prudently or fortunately, kept back its biography to another year: and in the beginning of the year 1840, the editors of the two annuals, supposing it more consonant to the appearance of Catholic unity, to compose their former apparent rivalry, joined hands, and the circumstance afforded an honourable pretence for neglected performance of a promise. Late events explain all. There is subjoined to the second *Decretum* condemnatory of Hermes, and the works of other authors, a *Monitum* which will engage particular notice. But we will first despatch an article or two, that we may have uninterrupted freedom to attend to it. In a Decree of Sep-

tember 1836, the Italian version of M'CRIE's *Progress and Suppression of the Reformation in Italy* takes its place with other criminals. Another of the 4th of July, 1837, proscribes the *Biografia di Fra Paolo Sarpi* di A. BIANCHI-GIOVINI ; and likewise his *Scelte lettere inedite*.

A Decree, dated May 2, 1838, claims particular notice, and the reader has already been prepared for it — *Considerazioni imparziali sopra la legge del Celibato Ecclesiastico e sul voto solenne di castità proposte segretamente ai consiglieri, e Legislatori degli stati Cattolici dal professore*.—C. A. P. This notice attests the compulsory celibacy of the Romish Clergy, and the remonstrances against it. Of the *policy* of the law there can be no secret or doubt. To have a body, with no local or family attachment, with no diversion of effort or property, devoted to the service of their spiritual sovereign, though at the tremendous expense of morally certain profligacy of the most detestable description, is just the same policy as is pursued by the Turk in the institution of the military order of Janizaries—men taken into the service at an age, when all attachments may be easily overcome, denied marriage except at the will of their officer, which is equivalent to absolute prohibition,

or compulsory celibacy, and with all the fearful liabilities, if not certainties, incident to such unnatural restraint. Religion and morality join in demanding its instant and eternal abolition: but policy in the Roman Church insists upon its continuance. Never was the spiritual prostitute more consistent—*Qualis ab incepto*.

I will now give the *Monitum* which has already been noticed.

MONITUM.

Cum ad S. Congregationem certe relatum fuerit, Sacratissimos Bibliorum Libros Vulgari sermone nonnullis in locis typis edi, quin saluberrimæ de ea re leges servantur, cumque inde pertimescendum sit, ne, quæ hominum nequam hisce præsertim temporibus conspiratio est, errores sanctiori divini Eloquii apparatu obvoluti perperam insinuentur; censuit eadem S. Congregatio, revocanda iterum esse in omnium memoriam, quæ alias decreta sunt, vernaculas nimirum Bibliorum versiones non esse permittendas, nisi *quæ fuerint ab Apostolica Sede adprobata, aut cum adnotationibus editæ desumptis ex Sanctis Ecclesiæ Patribus vel ex doctis Catholicisque viris* (ex decr. S. Congr. Ind. 15. Jun. 1757. in addit. ad Reg. Ind.): iis præterea omnino insistendum, quæ per Regulam quartam Indicis, et deinceps ex

mandato S. M. Clementis VIII. in eam causam præstituta fuerunt.

I give a translation in English of the above, that the English reader may have an accurate notion of the simple and unqualified love of the present head of the Roman Church for the Scriptures, and for their most extensive and unfettered diffusion.

“ NOTICE.

“ Since the Sacred Congregation has been certainly informed, that the most sacred books of the Scriptures have in some places been printed in the Vulgar tongue, because the most salutary laws on that subject are not observed, and since it may thence be apprehended, such is the conspiracy of wicked men, particularly in these times, that errors, clothed in the *sanctified garb of the Divine oracles*, may be mischievously insinuated; the same Sacred Congregation has determined again to recall to the memory of *all*, what has been elsewhere decreed, namely, that no vernacular versions of the Scriptures are to be permitted, *but* such as have been *approved by the Apostolic see*, or are accompanied with *annotations taken out of the Holy Fathers of the Church or learned and Catholic men*, (from the Decree of the Sacred Congregation of the Index, June 15, 1757,) [in the addition to the Rules of the Index:] besides,

*those regulations are especially to be insisted on, which were set forth in the Fourth Rule of the Index, and afterwards by command of Clement VIII., of holy memory.”**

Here we have the cloven foot of Rome, which is so essential to her being, and yet so important for her to conceal. The Sacred Congregation was visibly and not moderately alarmed by the vernacular versions of the Scriptures, made by a “conspiracy” of what have the honour to be called by her, “wicked men;” and, in consequence, it urgently calls the attention of “all,” to a former Decree of June 15, 1757, which declares, that no vernacular versions of the Holy Scriptures are permitted but such as are approved by the Holy See, or accompanied with annotations from the Fathers and learned doctors of the Roman Church, insisting particularly upon the observation of the Fourth Rule of the Tridentine Index. This, with the various outstanding condemnations of all vernacular translations of the Scriptures by the

* At the anniversary of the Bath Protestant Association, May 1, 1840, the Rev. Mr. M'GHEE introduced a notice of the whole *Index of Gregory*, and this *Monitum* in particular, with so much effect, that I should have felt gratified to transcribe that portion of his triumphant speech entire.

Indexes of every pontificate, the breves of 1816 to the prelates of Mohilow and Gnezn, denied, till they were recognised by subsequent Papal authority,* together with the authorised Bible-burnings and Bible-buryings† of Ireland, may serve to illustrate, in a manner which would charm Dr. Wiseman, “the Catholic’s love for the Bible.” In spite of all that Protestants hear on this side the sea, in Italy, the seat of orthodoxy, the centre of catholicity, the *Rules of the Index*, (sanctioned, by anticipation and

* The facts here mentioned are stated in full and substantiated in an article of the *Church-of-England Quarterly Review*, vol. i. pp. 53–67, entitled, *Treatment of the Sacred Scriptures by the Modern Church of Rome*. See, particularly, pp. 64–66. I acknowledge myself the writer of that article. The Fourth Rule of the Index against the Bible has been more repeatedly and vigorously backed, by Bulls and Encyclical Epistles, &c., than almost any other law of the Roman Church. It is puerile, though it may be *politic*, to deny this.

† See, for a signal instance, not only of the *burying*, but of an episcopal sanction of the loathsome act, J. K. L., or the late Dr. DOYLE’s *Letters on the State of Ireland*, 1825, the “not-a-Protestant-alive” year, pp. 179–182. The *burnings* I have been weary, from the multitude, of noting down. But I will give a few references:—*Record*, 1836, Nov. 24; *Protestant Journal* for 1834 and 1835, see Indexes; for 1836, p. 128; for 1837, pp. 279, &c.; O’SULLIVAN’s *Speeches*, 201; and just now in the *Report of the Bible Society for 1840, Appendix*, pp. 63, 70. But any references are superfluous: it is the plain duty of a thorough-paced Papist, as such, to treat the Bible, par-

responsibility, by the Council of Trent, the most binding of all the Roman Councils, as being the last esteemed œcumenical,) and the *fourth anti-biblical one in particular*, are esteemed as of universal force throughout the whole extent of Papal Christendom. But the truth is, here, in England, the advocates of Rome may talk as largely and boldly as language will permit them, of the free allowance of the perusal of the Scriptures to the members of her Church. The *liberty* she gives them is that of *doing whatever she pleases*. She has the

ticularly a Protestant translation, in this hostile and brutal manner. God forgive and convert! As respects the *burning* part of the Papal Catholic's love for the Scriptures, the reader may be referred to a valuable tract or epistle of J. R. KIESLING, entitled, *De Pœna ignis in Tabularum Sacrarum Versiones a Romanensibus constituta, insigni Scripturæ Sacræ Contemptus Teste*. [Lipsiæ] 1749. In all persecutions of seceders from Popery by Papists, the rage of the latter against the Bible is critically and pre-eminently conspicuous. I have been looking through the two accounts of the persecution and exile of the Protestants in the archbishopric of Saltzburg, about a century ago, and of which a signal repetition has just now been given in nearly the same place, and under the same circumstances, particularly the asylum afforded by the same prince, as the English reader can hardly fail to have learned from the interesting translation of the *Exiles of Zillerthal*: and there, particularly in the second part, it appears, how faithfully the executioners of the commands of the main persecutor, the archiepiscopal sovereign, took care to discover and destroy all prohibited books, but especially as the root of the evil—the Sacred Scriptures!

reins sufficiently in her own hands. It is hers to determine, who are the persons fit to be intrusted with the liberty in question; and she needs no more. Confessors manage the business ultimately; and it is their office to make authoritative inquiries. Real liberty in this respect requires *no provisions at all*. And such is the condition of things in simply Christian Britain. What, then, mean the multiplied, the minute, the rigid, the jealous, the varying regulations in the Church of Rome? In connexion with the profession, that she imposes no restraint upon the reading of the Scriptures, they are vile hypocrisy, and nothing other or less. But while the cloven foot is an essential member of Rome, we are thankful to her for occasionally shewing it. No: she *does not enforce her Biblical restrictions*. We do not accuse her of *doing* what she *cannot*. And as little do we accuse her of publishing the wish, when by the same act she would publish her impotence as well as excite alarm and counteraction.*

* There is a Papal document, which Roman apologists are much accustomed to appeal to, and use, as the most triumphant confutation of the alleged calumny of Protestants in the charge of the latter, that the Church of Rome discourages and restricts the free perusal of the Scriptures.

This document is the letter of Pope Pius VI. to Martini,

It will be proper here in a few words to notice the reprint of the edition of the Index, which is the subject of the present publication, at Mechlin, in the year 1838. The title is,—*Index Librorum Prohibitorum juxta Exemplar*

subsequently Archbishop of Florence, on the presentation of an Italian translation of the Scriptures, by the translator, to the head of the Church. And I give it entire, making a division into two parts, for a purpose which will appear. It is given in an English translation, and I copy it from the *Catholicon*, for 1817, vol. iv. pp. 71–73.

“ POPE PIUS THE SIXTH.

“ Beloved Son, Health and Apostolical Benediction.

“ At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times.

“ This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one’s capacity; especially when you shew and set forth, that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every possible danger of abuse. Thus you have not swerved from the laws of the Congregation of the Index, or from the Constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly, when we held a place near his person, our excellent master, in ecclesiastical learning; circumstances which we mention as honourable to us. We, therefore, applaud your eminent learning, joined with your extraordinary piety, and we return you

Romanum Jussu Sanctissimi Domini nostri,
editum Anno MDCCCX. Accesserunt suis locis
nomina eorum qui usque ad hanc diem damnati
fuere. Mechliniæ, P. J. Hanicq. Typogr.
 Archiep. Mechl. 1838. The date of MDCCCX.

our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the meantime, as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth of our Pontificate.

“ PHILIP BUONAMICI.

“ *Latin Secretary.*

“ To our Beloved Son, Antony Martini, at Turin.”

The correspondent of the *Catholicon* is quite elevated with this document, and calls it “ a Goliath ; a practical and unanswerable argument, which speaks of itself *volumes* ”—true, in another sense than that intended ; for Martini’s translation, meant doubtless for every cottage in Italy, extended to twenty-three quarto volumes. He asserts, and there is no question of his accuracy, that to some editions of the English Papal Scriptures this letter was prefixed *entire*. This, however, was not the case in later times, succeeding those of the writer ; for in some Irish editions, the first half only was used, and for very obvious reasons. It was seen plainly enough, that the second part quite undid the first, considered as a proof of the complete unrestricted allowance of the Scriptures by the Roman authorities. A very late convert to Popery, Sir Charles Wolseley, was allowed by his new superiors, into whose clutches he no sooner got than he fled out of them, to make the assertion, that this, meaning *the first half* of Martini’s letter, was prefixed to every copy of the Roman Catholic Scriptures. This was proved to be false by inquiry made *in Bath* particularly, by the Rev. Mr. Bedford ; an account of which

for MDCCCXXXV. is a strange and very discreditable oversight, (for I impute no worse); when it is perfectly plain, that the edition reprinted is the last Roman one. The address to the reader by Fr. Thomas Antoninus Des-

appeared in the *British Magazine*, for 1839, and was copied in the *Record*.

But let the reader observe how this mutilation and imposition was taken by some of those, and not of the lowest authority, whom it was meant to serve. First, we have the *Ursa Major* of the Midland District, Dr. Milner, who, in his *Inquiry into the Vulgar Opinions concerning the Irish Catholics*, p. 441, writes, "Among other pious frauds of the Bible Societies in Ireland, in order to trick the Catholic inhabitants out of their religion," &c. "For this purpose they have published and circulated among the Catholic poor a garbled and corrupt translation of a letter from Pope Pius VI. to MARTINI, of Florence, in commendation of his translation of the Scriptures into Italian. But they have taken care to suppress the passages in which his holiness enforces the rules of the Index, and praises the work for having notes to explain difficult passages conformably to the doctrines of the holy Fathers: in fact, it consists of twenty-three quarto volumes." Whether the *Bible Society* did any thing of this kind I know not: but it is notorious that it was done by Popish editors, who thought it "*an ingenious device*," and deserving, not of rebuke, but commendation, from their superiors. It will be observed how reverently the learned Dr. Milner speaks of *the Rules of the Index*, which the common run of Papal controvertists now agree to treat as of no authority. Not so those who know something of their Church, and *speak honestly*. This is not all. The supreme authority of the Roman Church in the person of her Pontiff, Pius VII., has confirmed the censure of the English Vicar Apostolic; and in his breve to the Archbishop of Mohilow,

gola is in both editions precisely the same. The only difference in the body of the last Index is, that it has, as it professes, incorporated the books condemned in the subsequent Decrees; and, at page 87, under the

1816, accuses him of having used the *artifice* above exhibited of truncating the Pontiff, Pius the Sixth's letter to Martini; "For when," he proceeds, "that wisest of pontiffs commended the version of Martini for this very circumstance, that, strictly observing the rules of the Congregation of the Index, he had abundantly enriched his work with expressions drawn from tradition, *you have suppressed that part*, and not only excited suspicion respecting yourself, but given occasion of serious errors to others. *Quid enim aliud mutilationes illæ significant, &c.*"

Those who know any thing of Popery and its arts, know well enough that the permission in the Pope's letter was a perfect mockery. All the restraint upon the perusal of Scripture which was desired was completely secured under phrases and references, which could easily be drawn upon when their assistance was required. Was it for nothing that the rules of the Index, and the Constitution of Benedict XIV., and the explanatory notes, and extracts from the holy Fathers, were introduced to check any abuse of the apparent and fallacious license at the beginning? And is it for nothing, that so late as the year 1838 those restrictions were enforced, as we have just seen, with fresh energy? Any one who wishes may see these statements in a more detailed form, and supported by additional and irresistible, by my acute and learned friend, the Rev. JOHN EVANS, then of Whitchurch, now of Hadnet, in his *Letters of Observator*, and the Rev. Eugene Egan, in 1835, 6, *On the Free Circulation of the Scriptures*. Whitchurch, 1837. See particularly pp. 82-4. It is, perhaps, unnecessary to add, that his opponent left him in undisputed possession of the

article, *Considerazioni imparziali*, &c., appears one of the date of May 2, 1838. We find likewise in it the remarkable omissions upon which some attention has been bestowed in considering the original Index. So that, hardly any evidence of identity is wanting.

field, with hearty repentance, I doubt not, at least of others for him, for his temerity. Romanists think they have a triumph in the number of early vernacular versions of the Scriptures by their community. The work was principally done before the Reformation had shewn its danger to the Papal edifice. It was likewise a *private* voluntary work, not a work of the Roman Church. We never denied that there were *some* righteous in Rome, even in her worst times : it was from such that the Reformation sprang. And we may add, that the proscribing Indexes of the unreformed and unreformable Church, as well as the preface to the reluctant translation of Rhemes, give little encouragement even to the versions of their own community, except as defending their people from Protestant and purer translations ; they view it plainly as an evil, and only to be tolerated as a *less, rebus sic stantibus*. The laborious and valuable LE LONG, in his *Bibliotheca Sacra*, led the way in this unsuccessful, indeed to his Church, treacherous argument, i. ix. x. Pref. Paris, 1723 ; and a large class of minor heroes has followed to partake in the supposed triumph. But the impracticable condition of understanding the Scriptures according to the unanimous consent of the Fathers is quite enough, and was known to be so ; for what priest or pope will venture to say what that non-existent consent is ? And then, how are the commonalty to know it ? The pretence that Protestant versions are condemned for their infidelity or corruptions, is the most unprincipled subterfuge and falsehood that can be conceived ; since there does not exist a Romanist of the humblest pretensions to general information, who does not

The reprint, however, in its execution, does credit to the press which gave it birth : it proves, moreover, the indefatigable zeal of the agents of Popery to promote its revived efforts for its own advancement, and the confidence

know, that there is not one of the great body of such versions which is not preferable, as a fair representation of the original, to the Latin version called the Vulgate—and *that*, allowing to that venerable version its due honour.

It is a fact worth knowing, that, from the revival of letters, or the era of printing to the present time, all the presses of the principal countries and cities of civilised Europe issued a great abundance of the *original*, the *Greek Testament*—the great religious charter of real Christendom ; while, from the Eternal City—the City of the great Pontiff—the source and centre of Catholicity, has issued for the same extended space of nearly three centuries, *not one—no, not one!* All this is easily explained. The Vulgate is the grand original ; and its prerogative must not be invaded. In a fit of unconscious rectitude or shame, Bellarmine proposed an edition to Pius V. This we learn from the biographer of Bellarmine, BARTOLI, Rom. 1678, p. 388, who is referred to for this fact in the *Literary Policy*, p. 77. Did such an edition ever appear ? No. Rome could edit from her authorised press a *Greek* translation of the *Old Testament*. *There* was no rival. But of the *Greek New Testament*, and of the *Hebrew Old*, the Sacred *Latin* of the Vulgate kept her in continual dread. Four years ago, Dr. Wiseman announced a facsimile of the celebrated Vatican MS., then in considerable forwardness. Better late than never. Rome may at last turn Protestant or Christian. But our facsimile still hangs fire. The *report* had some policy in it. The Consultor of the Congregation of the Index held out some hopes of a private critical edition of his own—of course with all the light of Trent, and the uniform consent of the Fathers.

with which they reckon, particularly in Papal countries, upon the reverence and submission, with which the formal and authentic announcement of pontifical judgment and decree, on subjects of literature, must be received by every faithful and obedient member of the Roman Church. The whole speculation, indeed, appears to have originated in the *organised conspiracy in favour of Papal against all secular power*, in which the Archbishop of Cologne *was to have* taken a conspicuous part—indeed, taken the lead.

I shall make the present publication interesting to readers whose approbation is of any value, by appending to it an *infant Index* of extreme rarity, and of importance as well as curiosity. It is a Venetian production of the year 1554.

By referring to my *Literary Policy of the Church of Rome*, pages 37 to 40, it will be seen, that Peter Paul Vergerio has attested and described *four* early Papal and Italian Catalogues of prohibited books, issued respectively from Venice, Florence, and Milan. The call for such attempted antidotes in the north of Italy seems to have arisen from its nearer

vicinity to the countries infected with heresy, and particularly with the *pabulum* of all opinion—*books*. The first of these appeared at Venice: it was short; and I have given from a work of Vergerio the list copied by him, and which should seem to embrace nearly the whole. The second came from Florence in 1552, and of that no account is extant, to my knowledge at least. The third is issued from Milan, the title of which was—*CATALOGO del Arcimboldo Arcivesco di Milano*. 1554. I owe this information to SCHOETTGEN, who yet had not seen it, and supposes, on insufficient grounds, that it was reprinted by Vergerio.* The next, which is *our present subject*, was a production of Venice, in the same year.

Pietro Paolo Vergerio, whose life may be

* *De Indd. Comment.* I. pp. 9, 10. What is to be understood by an Index pointed out by VERGERIO, in his dedication to the work, *De Idolo Lauretano*, dated 1556, as published in the same year, I cannot well conjecture. *Certum est hoc ipso anno evulgatum fuisse ab ipso Papatu Mediolani Catalogum, in quo trecenti ejus hostes numeramur, quanquam non omnes adhuc, qui aut Latinè, aut Italicè scripsimus, numeramur, qui verò tantum Germanicè, aut Gallicè scripserunt, fuerunt omissi.* *Opp.* Tubing. 1563, fol. 309 rect. The date may originate in a mistake of IV. for VI., although IV. was at the time generally written in Roman figures IIII. There is a reference to Arcimboldo's Catalogue, quem nuper adornavit, fol. 542.

found in any biography, from MELCHIOR ADAMS,* and FISCHLIN'S,† to any modern's, had performed good service for the See of Rome against the Reformers, for which he was rewarded with the bishopric of Capo d'Istria. He did not, however, escape suspicion of heretical leaning; and for the purpose of vindicating his Papal orthodoxy, he undertook to write a refutation of the existing reputed heresies. His success was that of many well-meaning persons: he became a convert to the principles which he had undertaken to demolish; and, the discovery being made, the usual methods were resorted to to make him harmless. The notorious Giovanni della Casa, Archbishop of Benevento and Apostolic Nuncio at Venice, was, with the Patriarch of the place, commissioned to institute a process against him in 1546. He was summoned to Rome; and, knowing what he might expect, he took care to remove to a place of safety. Casa was not idle; but in 1549 published a list of proscribed

* *Vitæ Theolog. Eexteror.* ed. Franc. 1705, pp. 59-61.

† *Memoria Theolog. Wirtemberg.* Ulmæ, 1710, *Supplement.* pp. 113, seqq. This Lutheran, like many others, indulges an illiberal and unworthy prejudice against the Reformed. In the present instance he has somewhat gratified the enemies of religious truth.

books, which is the first Italian effort of the kind with which we are acquainted. Neither was Vergerio idle in repelling the attack, and in exposing the character of the infamous censor.

That the character of *infamous* properly belongs to the Archbishop of Benevento, is, in effect, freely acknowledged by his friends. It is plainly admitted by his latest biographer, CASOTTI; and though there should remain any doubt as to the most formidable charge against his morals, in an infamous poem which he could not disown, the very *ambiguity* and the shuffling defence which he has made of himself, are sufficient to convict him of quite guilt enough.* The scurrilous *Dissertatio* levelled against his main accuser carries with it its own confutation, if it had not been completely repelled by the learned SCHELHORN, in a particular treatise to that effect, Ulmæ, 1754.† It is not at all unlikely that Casa had something to do with both the Catalogues of 1554, at least the Venetian, as well as with the first.

* See MARCHAND, *Dict. Hist.* art. CASA.

† *Apologia pro PP. Vergerio adv. J. Casam.* It is remarkable that it should come from Ulm, where the Reformer was so lately treated neither as a friend nor a brother. The most triumphant part is, perhaps, the testimony from UGHELLI's *Italia Sacra*, pp. 54-56.

He understood parental relation, if not affection, and would not renounce it when his intellectual progeny was concerned.

It is by no means affirmed that Vergerio was without his infirmities: far from it. He was precipitate and rather intemperate. But with all his failings, and their effects, he has done far more essential service to the cause of religious truth, and appears to have been generally and prevailingly actuated by a more sincere and zealous anxiety for the interests of pure religion, and the salvation of human souls, than perhaps many, if not all, of those who assume to sit in judgment upon him, and condemn him. At all events, there are few writings among the multitudinous remains of his time and cause, which have conveyed to our distant age more singular and important information. Except for him we had known little of the knavery and imposition of Rome, in the province of religious literature, as it is exhibited in the early Italian Indexes. Many of his small works, of which GESNER's article will shew what was their number, were ephemeral: but many, though small, were, and are, of permanent interest; and I heartily wish he had been allowed by the bigotry of his

age to continue his own collection of the most important, beyond the first—and last—volume. He meditated *two* additional. He had so much to do with the incipient Indexes of his country, as historian and annotator, that I have been tempted to make these observations, preliminary to the presentment of the Index which I am now publishing.

The volume is small octavo, as will appear; but as I shall give it as nearly as possible, *paginatim*, *lineatim*, and *for letter*, in *facsimile*, it is superfluous to add any thing more in the way of description. I regret, that my copy is deficient in one leaf: but from circumstances which will be stated at the deficient part, the reader will, perhaps, join with me in the opinion, that only articles of inferior importance have been lost.

C A T H A L O-
G V S L I B R O R V M
H A E R E T I C O R V M.

* *
*

Q V I H A C T E N V S
*colligi potuerūt à uiris Catholicis, sup-
plendus in dies, si qui alii ad noti-
tiam deuenerint, de commif-
sione Tribuna-
lis,*

Sanctissimæ inquisitionis Ve-
netiarum.

VENETIIS APVD GABRIELEM
IULIVM DE FERRARIS,
ET FRATRES. MDLIII.

N O M I N A
E O R V M Q V I M A L E
D E F I D E S C R I P S E R V N T,

quorum scripta à Catholicis

*Legi prohiben-
tur.*

A

- A**CTA colloquii Ratisponæ.
Acta Comitiorum Augustæ.
Acta Concilii Tridentini anno M.D.XLVI. celebrati, unà cum annotationibus piis lectúq; dignissimis.
Acta Adelphi Clarenbach.
Achilles P. Gassarus medicus Augu.
Adam Rysser.
Admonitio ministrorum uerbi Argentiniensium.
Aeneæ Sylvii seu Papæ pii ii commentaria de actis & gestis Conc. Basileæ.
Aetius Anomocus.
Alexander Alexius (Lamb. Gallum.
Alchoranus Franciscanorum. per Franc.
Alchoranus Mahumetis.
Alphonsus Aemilius.
Alphonsus de Valdes. Hispanus.

A

Alphabetum Christianum.

Almaricus.

Alnordus. (Illyrici.

Amica & humilis & devota admonitio.

Ambrosius Blaurerus.

Andreas Carolostadius.

Andreas Althameri.

Andreas Hosiander.

Andreas Hipperius.

Andreas Knopen.

Andreas Bondestein carolost.

Assertio orthodoxa utriusq; in Christo natura, contra varias hæreses.

Antonius Anglus.

Antonius Coruinus.

Antonii Bruccioli commentaria. Italica.

Antonius Halieus.

Antonius Syrri. (har.

Anathomia excussa Marpurgii per Oc-

Annotationes in Gulielmum Postellū.

Annotationes in chronicā Abbatis ursperg.

Alchimia Purgatorii.

Apologia confessionis.

Apotegmata Vadezii.

Aricus confessor.

Arsatius Scofer tom. pri. gl.

Armacanus.

Articuli

A

Articuli à Facultate Theolog. Parisicum Antidoto.

Arnaldus de Monte Auerni.

Arnoldus de Villa noua in operibus, quæ sequuntur. Videlicet.

Libellus cuius est titulus de humilitate & patientia Iesu Christi, & incipit. Filia amor naturalis.

Libellus cuius est titulus de fine mundi, & incipit. Entes per uostres lettres.

Libellus cuius est titulus. Informatio Beguinorum seu lectio Narbon. & incipit Toes aquelles.

Libellus cuius est Titulus ad Priors san de Charitate & incipit. Beneit sia & loat Iesu Christ.

Libellus cuius est Titulus. Apologia & incipit, Adea quæ per uestras: seu litera quæ incipit. Domino suo charissimo.

Libellus cuius est Titulus, Denunciatio. facta coràm Domino Episcopo Gerunden. & incipit, Coram nobis.

Libellus cuius est Titulus, de Eleemosina & Sacrificio, & incipit, Al catholich Inquisidor.

Libellus qui incipit, Perco molts desigen saber.

A

*Libellus cuius est titulus, Alia informatio
Beguinorū, et incipit, Alculciuatoris.*

*Libellus qui incipit. Davant nos sen yer en
iac per la gratia de Deu Rex d' Arago.*

*Libellus qui incipit, Quant fuy-
Auinio.*

*Libellus cuius est Titulus. Responsio
contra Bernardum Riccardi.*

*Augustinus de Roma Episcopus Naza-
renus.*

*Augustini Mediolanen. apostatæ Sermo-
nes.*

B

B*artholomeus Vuestemeri.*

Bartholomeus Ianoues, dircot.

Bartholomeus Cocles.

*Bartholomeus Conformi. Germ. in missam
cum præfatione Mart. Luth.*

Balthasar Hiebmaier.

Balthasar Pacimonthanus epistolæ Tuc.

Baptista Lasdemius.

*Basiliensis Ecclesiæ ministrorum, cur mis-
sam abol.*

Beatus Renanus.

Beneficium Christi.

Bernadinus Occhinus. Senensis.

Berengarius de Monte Falcone.

Ber-

B

Bernensis disputatio Helvetica.

Bertholdus Alerus.

Bibliotheca uniuersalis. Gasneri.

Biblia Sebastiani Castallionis.

*Biblia Roberti Stephani cum duplici
translatione, & annotationibus.*

Biblia Tigurina.

Bononatus.

*Brevis tractatus ad omnes in Christia-
nam libertatem maleuolos.*

Brevis disputatio Heluetica.

*Brevis & compendiosa instructio de Re-
ligione Christiana.*

Fratris Baptistæ de Crema opera.

C

C*Aprici del Bottaio.*

Caspar Cruciger.

Capita religionis antiquæ.

Caricus Cogelius.

Caronte Dialogi, versi ex hispano.

Catalogus Papæ & Mosis.

Catechismus cui Titulus. Qual maniera.

Catechismus Ecclesiæ Argentoratensis.

Catechismus major & minor.

Catechismus minor.

*Catechismus pro Ecclesia Vuirterber-
gensis.*

C

Catechismus Tubingensis.

Catechismus super Euangelium Marci.

Catechismus sive Symboli expositio.

Catechismus sive explicatio Symboli Apostolorum. (tur.

Catechismus quo Geneuesis Ecclesia uti-

Catechismus puerorum in fide, litteris & moribus.

Cellarius Christophorus Tronuerus.

Centum gravamina.

Christophorus Hegendorphinus.

Christophorus Hoffman.

Christophorus Melchofter Zuinglianus.

Chrisostomus cum Scholiis Oecolampadii.

Christiana institutio.

Christianæ Scholæ epigrammatum libri duo.

Christiana responsio ministrorum Evangelii Basileæ. Cur missam.

Civitatis Magdeburgen. publicatio litterarum ad omnes Christi fideles anno. 1550.

Claudius Taurinensis.

Clemens Maroth. Gallus.

Cælius Hedus.

Cælius Secundus.

Congrega-

C

Congregatio sive collectio insignium concordantiarum Bibliæ.

Collectanea demonstrationum ex Prophetis, Apostolis, & Doctoribus Ecclesiæ Christi, quod Spiritus sanctus à solo Patre procedit.

Commentaria Germaniæ in Cornelium Tacitum.

Comitia Spiræ celebrata.

Comitia Vuormatientia.

Consiglio d'alcuni Episcopi congregati in Bologna. Verg.

Concordantiæ græcæ noui Testamenti.

Concilium Pisanum.

Conciones de decem præceptis dominicis.

Confessio Ecclesiæ Tigurinæ de cena Domini.

Confessio exhibita in Comitibus Augustæ.

Confitendi modus.

Confutatio unius & propositionum de differentia legis & Evangelii.

Confutatio determinationis doctorū Parisiensium contra Martinum.

Conciliabulum Theologicorum adversus bonarum litterarum studiosos.

Conradus Tremicæ de Fridesleven.

Conradus Gesnerus.

C

- Conradus Pellicanus.*
Conradus Iagus.
Conradus Hoffman.
Conradus Clauserus.
Copia d'una lettera scritta alla quattro
di Genaio. 1550. Verg.
Coptis Christianus.
Cordigeræ nauis conflagratio.
Conventus Augustensis.
Conhardus Semius.
Crato Mylius in Cronica Vrspergen.

D

- D***Antis Monarchia.*
Desiderius Longobardus.
Dialogus doctrinæ Christianæ.
Dialogus multis interrogationibus & re-
sponsionibus.
Dialogus obscurorum uirorum, in quo col-
loquuntur tres Theologi.
Dialogi adversus Ioannem Ecchium.
Dialogi Murnarus Leviathan.
Dialogus Carstans & Kegellians.
Dialogi duo quorum prior de costio alter
Eccius monacus.
De gemina uerborum Domini interpreta-
tione. Hoc est corpus meum.
Declaratione del Giubileo. Verg.
Disor-

D

- Disordine della Chiesa. Verg.*
Disputatio Bernensis.
Disputatio Groningensis.
Dyctelmus Cellarius.
Didymus Faudentinus vel Melanthon.
Dionysius Meleander.
Discorsi sopra li Fioretti di San Francesco. Verg.
Dottrina vecchia & nova. Vrb. Regii.
Due lettere d'un Cortigiano nelle quali si dimostra che la Fede. Verg.
Durianus Nouariensis.
Duæ disputationes Heffordianæ Langi, & Meclerii.

E

- E***Rasmus Ritter.*
Erasmus Sarcerius.
Erasmus Alberus.
Erasmus Scaphurius.
Erasmus Benedictus Silesius.
Erasmi Rotho. annotationes in nouum Testamentum.
Paraphrasis in eundem.
Annotationes super Hieronimum.
Colloquia familiaria.
De Sarcienda Ecclesiæ concordia.
Enchiridion

E

Enchiridion militis Christiani.

Moria.

Modus orandi Deum.

Modus confitendi siue exomeloges.

Præfatio in diuum Hilarium.

Christiani matrimonii institutio.

Eccius dedolatus libellus.

Elementa Christiana ad instituendos pueros.

Enchiridion Christianismi.

Eobanus Hessus.

Erhardus Hegenuald. (Bruc.

Epistolæ piæ et Christianæ di Gratia dio.

Epitome belli Papistarum contra Germaniam.

*Epitome decem præceptorum prout queq;
Christianum cognoscere decet.*

Epistola apologetica ad sinceriores christianismi sectatores.

*Expositione dell' Oratione del Signore
in uolgare, composta per un Padre non
nominato.*

*Espositione sopra il salmo, Beati immacu-
lati, di Giovan Battista Vergerio.
Vescovo di Pola.*

Euagrius Ponticus.

*Euangelicæ conciones Dominicarum to-
tius anni.*

Euange-

E

Euangelium æternum directorium.

F

F*Abritius Capito.*

Ferrago concordantiarum.

Fasciculus rerum expetendarum & fugiendarum.

Federicus Cardinalis Fregosius de modo orandi.

Firmanus Clhorus.

Franciscus Lambertus.

Sancti Francisci nocturna apparitio.

Franciscus Card. Zabarellus de Schismate, cum præfatione impress. Argentinae.

Franciscus Gutterus.

Franciscus Enzinas. Hispanus.

Franciscus Stancarum Mantuanus.

Fridericus Iacob de Antruyl.

Frisias Orientalis.

Faustus Regiensis Galliarum Episcopus.

Franciscus Grisonius Iustinopolitanus.

G

G*Alasius cuius est defensio Zuingl.*

Gaspar Cruciger.

Gaspar Megander Liguriensis.

Gaspar Hedio.

Gaspar Bruschi.

Gaspar

G

- Gaspar Scuenkfeldius. Anabaptista.*
Gaspar Huberinus.
Gaudenti Epistolæ.
Georgius Spalatinus.
Georgius Vogler.
Georgius Maior vita Patrum, cum præfatione Lutheri.
Georgius Batten.
Georgius Aemilius.
Geographia universalis, Basileæ per Henricum Petri Munsteri.
Geomantiæ opera.
Gerardus Listrius in moriam Erasmi.
Gerardus Sorichius de missa eroganda.
Gerardus Nouiomagus.
Gerardus Neomagus.
Gilbertus Cognatus.
Guilelmus Occham.
Guilelmus de Sant. Amore.
Guilelmus Postellus.
Guilelmus Pharellus.
Gorgianus.
De Gratia Dei & libero eius velociq; cursu.
Guilelmus Aurifex in rifex.
Gulielmus Sartius.

Helias

H

H *Elias Pandocheus.*

*Henricns Cornelius Agrippa.
de occulta philosophia &
de uanitate scientiarum.*

Henricus Bomius.

Henricus Senen. ordinis Minorum.

Henricus Vogther.

Henricus Lupulus.

Henricus Tolosanus.

Henricus Bullingerus.

Hermanus Bonus.

Hermanus Bodius.

Hermanus Buschus.

Hermanus Hesus.

Hermanus Italus.

Hermanus Aberingus.

Hermanus Hiszuuich.

Hermani Episcopi Colon. deliberatio.

Heinr. Montprot.

Hiob Gast.

Hieronymus Schurpff de S. Gallo.

Hieronymus de Praga.

Hieronimus Bassanus.

Hieronymus Sauonen.

Hieronimo Cato di Pesaro.

Hidromantiæ

H

Hidromantiæ opera omnia.

Historia uera de morte Sancti Ioannis

Didiaci Hispani à fratre interfecti.

Hippophili Melangei compendiū Theologiæ.

Hortensius Tranquillus.

Hugo Latimerus Anglus.

Huldricus Echkestem.

Huldricus Zuinglius.

Huldricus Huttenus.

I

I*Anus Cornarius Medicus.*

Iacobus Iustus Durandus.

Iacobus Zeglerius.

Iacobus Rueff.

Iacobus Præpositi.

Iacobus Bedrotus.

Iacobus Dachser.

Iacobus Schenck.

Iacobus Strauiz.

Iacobus Vitundus.

Iacobus Scheueh.

Iacobus Strant.

Iacobus Icolerius.

Iacobus Dedeotus.

Iacobus Faber in euangelia & in epistolas.

Institutio

I

Institutio—In this deficient leaf the preceding catchword proves that the first word must have been *Institutio*. There is no article, indeed, beginning with that word in the next Index of Paul IV., nor in the following Tridentine of Pius IV.; but in the very next, the suppressed one of Sixtus V., there are two—*Institutio Principis*, and *Institutio Religionis Christianæ impressa Vuirtenbergæ, anno 1536*. Both these entries are likewise found in the next, Clement VIIIth's, Index, and one or other, or both, were probably in the present Catalogue. In conjecturing what may have been the names or titles besides in the leaf in question, we can have no better guide than the immediately succeeding Index, that of Paul IV. already adverted to; and there, although demonstrably more extended, we find but the names of Janus, Gasparus, and five Ioachimus's, between Iacobus and Ioannes, which last begins with the surname, Aepinus. After this we might, not unreasonably, expect to find, of those in the latter Index, the names in alphabetic order, of Brentius, Calvinus—perhaps it was too early for Foxus—Frith, Hoperus, à Lasko, Oecolampadius, Sleidanus, Staupitius. The first name in the next leaf, Stigelius, comes next. The whole number of names in Paul IVth's Index is too extended to be brought within the space of this single leaf.

I

Ioannes Stigelius.
Ioannes Sapidus.
Ioannes Spangenbergius.
Ioannes Stumpff.
Ioannes Sturmius.
Ioannes Sartorius.
Ioannes Sleydanus.
Ioannes Sazo.
Ioannes Scunemitzo.
Ioannes de Struma.
Ioannes Scenius.
Ioannes de Vuessalia. Doct.
Ioannes Vuicleff.
Ioannes Veltkirch siue Velcurio.
Ioannes Vualdesius, Hispanus.
Ioannes Vurden.
Ioannes Xilotectus.
Ioannes Zuiccus.
Ioannes Camarius.
Ioannes Camerarius.
Ioachim Vadianus.
Iodocus Vuillichius.
Iodocus Vuidschemus.
Iodocus Vbilichius.
Iodocus Vuillhelmus Resselianus.
Iodocus Vuillichelmus.
Ioannes Philologus.

I

Iosephus Grumpech.

Iustus Ionas contra Fabrum. (stianus.

Iulius de Mediolano Apostata. Augu-

Iulius Dialogus.

Iustus Meuius.

Ioannes Buschini de Eucharistia.

Ioannis Damasceni Sermo & eius uita,
per Oecolampadium versa.

Ioannes li caula.

Ioannes Montholon.

Ioannes Reuclin.

Ioannes Eluiso cū Scoliis Oecolampadii.

Ioannes Genesius.

Ioannes Rodophante contra Papistas.

Ioannes Homburgius.

Ioannes Antonius Panthera Parenti-
nus.

Ioannes Alarco.

Ioannes Cuspinian cum Annotationibus.

L

L*Aurentius Valla de libero Arbitrio*
& de falsa Donatione Constanti-
ni. Romanus.

Lazarus Spengler.

Leo Iudas.

Leonardus Culmanus.

Leopoldus Dikius paraphrast. meditat.

Leonardus

L

Leonardus Beier.

Lentitius.

Litania Germanorum.

Libretto consolatorio a i persueguitati.

Libellus Militantes.

Libellus aureus quòd idola.

Libellus consolatorius pro Laborantibus.

Liber de omnibus actibus Adolphi Clarenbach.

Loca insignia.

Loci insigniores.

Loci utriusq; testamenti complectens præcipua capita.

Ludus Pyramidum de fide Papistica.

Lucianus Samosatensis. Asianus.

Luscinius.

Ludouicus Hetzer.

Ludouicus Olearius.

Ludouicus Carbaianus.

Lucas Scrotheistenll. Licentiatus.

De laude Parochorum & ministrorum necessariorum.

M

M *Artinus Luther.*

Martinus Bucerus.

Martinus Borrhaus aliàs Cellarius.

Martinus Hog. ber. (*Stutgardianus.*

M

*Martinus Frectitus Pseudoepiscopus
epistolæ Zui.*

*Marcus Tullius de officiis cum commen-
to Xisti Betulei.*

Matthæus Alberus Epistolæ Zuingl.

Matthæus cellius.

Matthæus Greiter.

*Matthæus Concionator Reuthlingen.
Qui & Assartius Schoffer.*

Matthæus Zelor.

Matthæus Schiner formular.

Matthæus Zifer.

Matthias Kessler.

Matthias Boemus.

Matthias Flaccius Illyricus Istrius.

Macrobius Carborus.

Marsilius de Padua.

*Matrimonio delli Preti & delle Mo-
nace. Verg.*

*Maniera di tenere à insegnare li figliuo-
li Christiani.*

Medicina animæ.

Melchior Kling. (norum.

Michael de Cesena generalis ordinis Mi-

Michael Servetus Hispanus.

Michael Stifelius.

Michael Rothingius.

Michael

M

Michael Vueisz.

Ministrorum verbi Argentinensium admonitio ad ministros Helueticos.

Miconius Osualdus Lucernanus.

Modo di tenere a insegnara di Predicare.

Maturinus Corderius.

Munsteri opera.

N

N*icolaus Perazonus de arte notoria, & memoria.*

Nicolaus Borbonius Vandoperanus.

Nicolaus Cellarius.

Nicolaus Cabasilas. Græcus.

Nicolaus Aemstorpius.

Nicolaus Amsdorffius.

Nicolaus de Vuile.

Nicolaus Galasius.

Nicolaus Galecus.

Nicolaus Gerbellius.

Nigromantiæ opera omnia.

Notoriæ artis opera omnia.

Nicomediana Calvinii.

O

O*Sualdus Miconius.*

Ottho Brunselius Maguntinus.

Ottho Vuerdmullerus Tigurinus.

O

Ottho Binderus Epistolæ Oecolamp.

Onus Ecclesiæ.

*In Orationem Dominicam saluberrimæ ac
sanctissimæ medit. ex libris Cath. P.*

In Orationem Dominicam Comentarius.

Orandi Modus.

Oratio Cælii secundi.

Orationes Dominicales Griffii.

Oratio ad Christum Opt. Maximum.

P

P*Aralipomenon rerum memorabilium.*

Paschasius de Sacram. cum Scholiis

Ioan. Gast.

Pasquilli.

Pasquillorum tomi duo.

Pasquillus Ecstaticus.

*Pasquillus præscriptus à Tridentino
concilio.*

Pasquillus Semipoeta. Castal.

Pandectæ sacræ Scripturæ.

*Passio Martini Lutheri secundū Mar-
cellum.*

Paulus Fagius.

*Paulus Olearius de fide Concubinarum in
Sacerodotes.*

Paulus Comodus Britanus.

Paulus Speratus.

Paulus

P

Paulus Constantinus Phrygius.

Petrus Artopeus.

Petrus de Aragonia.

Petrus de Anglia.

Petrus Gyronus Oecolamp.

Petrus Olerius.

Petrus de Luna. (nus.

Petrus Martyr Verunghus Florenti-

Petrus de Ferrariis qui scripsit practi-
cam Papiensem.

Petrus Ioannis Viramensis Buronensius.

Petrus Dresensis.

Petrus Mosellanus.

Petrus Ligneus grave Ligan. Parabol.

Petrus Viretus.

Petrus Artophagus.

Philotetus Ireneus.

Philippus Melanchton.

Philuletis ciuis Vtopiensis de facultati-
bus Romanensibus.

Philippus Melopher.

Phrases sacræ Scripturæ.

Panegeristæ.

Piæ & Christianæ Epistolæ.

Pontificii Oratoris Legatio in Conventu
Norembergensi.

Pomponius Mela cum Ioachimo Vadiano.

P

Pogii Florentini & Henrici Bebelii facetiæ.

Præcationes Christianæ ad imitationem psalmorum.

Præcationes Biblicæ.

Præcationum aliquot, & piarum meditationum.

Processus concistorialis Ioannis Stuss.

Piromantiæ opera omnia.

Photinus de Gallogrecia.

Q

Quamobrem Papæ, & discipulorum eius à Martino combusti sunt.

R

R*Aphael Museus.*

Raymundi Lulii opera.

Infra scripta.

Liber de Philosophia amoris.

Liber de centum Dei nominibus.

Liber contemplationum.

Liber de septem arboribus.

Liber de trecentis Proverbiis.

Liber de confessione, contritione, satisfactione, & oratione.

Liber de Orationibus.

Liber amati & amici.

Liber de Benedicta tu.

Liber

R

Liber de beata Maria.

Liber de benedicta Trinitate.

Liber de articulis fidei.

Liber de doctrina puerili.

Liber de planctu Raymundi.

Liber de intentionibus.

Liber de arte Amativa.

*Liber de contemplatione, & est alius à
prædicto.*

Liber de anima.

Liber Sententiarum.

Liber apostolicon.

*Receptatio omnium figurarum sacræ scri-
pturæ.*

Reformatio Ecclesiæ coronen.

Reinaldus Lorichius.

Rodolphus Gualtherus Tigurinus.

Rodolphus Baus.

Ricardus Anglicus Vuiclefita.

*Ratio cur qui confessionem Augustanam
profitentur, non esse assentiendum ini-
quis concilii Tridentini sententiis.*

*Responsio de missa, matrimonio, de iure
magistratus in Religionem.*

S

S Calpetus Vrspergen.

Sebastianus Castalion.

Sebastianus

S

Sebastianus Meyer.

Sebastianus Colditz.

Sebastianus Munsterus.

Severus con const.

Sermones conuiuales.

Seruetus Hispanus Oecolampa. Epistolæ.

Simon Hessus.

Simon Grineus.

Simon Zultzerus.

Simon Falterus.

*Sigibertus monacus Gallus contra Papam
Gregorium et contra Epistolas Pas-
chalis Papæ.*

*Simulachri Historie, & figure della
morte.*

*Stephani Doleti Cato Christianus &
carmi.*

Stephanus Vintonus Anglus Episcopus.

Suermenica doctrina. Anabapt.

Summario della scrittura.

*Summarium in Smaragdum super Euan-
gelia.*

*Supplicatio quorundam apud Helvetios
euangelistarum.*

Symphorianus Pollius.

Synodus Marpugen. ab Vsper.

Spongia

S

Spongia iudicum.

*Speculum cæcorum ad cognitionem euan-
gelicæ ueritatis.*

T

T*Almuth.*

Tatianus.

*Themata 114. prope Basileam disputata-
ta. 1523.*

Theobaldus Niger ber.

Theobaldus Billicanus.

Theobaldus Gerlachius.

Theodorus Bibliander.

Thomas Naogeorgus.

Thomas Blaurerus.

Thomas Montzer Tigurinus. (thei.

Thomas Venatorius in primam Thimo-

Thomas Muncerus.

Thomitanus Italus super Mathæum.

*Tragædia de libero arbitrio. Francisci
Nigri Bassianatis.*

Troporum Theologicorum.

Triloquium pro Cathechistis.

Trigamus contra quem Cocleus.

Theodorus Beza.

V

V*Aldentius direct.*

Vuaremondus Luitoldus.

Varimadus.

V

Varimadus.
Vergerius Episcopus de Capo d'histria.
Vdele Cymber Cusanus Vrsperg.
Vincentius Obsopæius.
Viridarii somnium de potestate Papæ.
Vitæ P tificum Vuitemberg. impressæ.
Victor de Bordella.
Vitus Theodorus.
Vlricus de Hutten.
Vlricus de Morana.
Vlricus Delenus.
Vrbanus Rhegius.
Vesseli to. primo.
Vuolffangus F. Capito.
Vuolffangus Dachstein.
Vuolffangus Mæsel.
Vuolffangus Musculus.
Vuolffangus Ruesz.
Vuolffangus Vuissenburgius.
Vuinceslaus Linck.
Vida Doc. Iustinopolitanus.

X

X *Istus Betuleius Augustanus.*

Libri

LIBRI QVOS SANCTA ROMANA ECCLESIA CATHO-

*licis uitandos duxit, hi sunt sicut ha-
betur D. XV. Santa Ro-
mana Ecclesia.*

A *Riminensis Synodus à Con-
stantino Cesare Constantini
filio congregata mediante
Tauro præfecto.*

*Itinerarium nomine Petri apostoli quòd
appellatur S. Clementis lib. VIII.*

*Actus nomine Andreæ apostoli, Apo-
crifus.*

*Actus nomine Philippi apostoli, Apo-
crifus.*

Actus nomine Petri Apocrifus. (crifus.

*Actus nomine Thomæ apostoli, Apo-
Euangelia Thadei nomine Apocrifa.*

*Euangelia Thomæ apostoli nomine qui-
bus Manichei utuntur. (Apocrifa.*

Euangelia nomine Barnabæ apostoli

Euangelia nomine Petri apostoli.

*Euangelia quæ falsauit Lucianus, Apo-
crifa.*

*Euangelia quæ falsauit Yrtius, Apo-
crifa.*

Liber

*Liber de infantia Saluatoris vel sanctæ
Maria, de obstetrice Saluatoris Apo-
crifus.*

Evangelia quæ falsauit Ysitius.

Liber qui appellatur Pastoris.

*Libri omnes quos fecit Leutius Discipulus
Diaboli.*

Liber qui appellatur fundamentum.

Liber qui appellatur Thesaurus.

Liber qui appellatur de filiabus Adæ.

*Liber qui appellatur actus Thadææ &
Pauli.*

*Penthametrum de Christo Virginalis cō-
paginatum uersibus apocrifum.*

Liber qui appellatur Nepotius.

*Liber proverbiorum ab hæreticis transcrip-
tus, & sancti Sixti signatus apocrifus.*

Reuelatio quæ appellatur Pauli apocrifa.

*Reuelatio quæ appellatur Thomæ apo-
crifa.*

*Reuelatio quæ appellatur Stephani apo-
crifa.*

*Liber qui transitus sanctæ Mariæ ap-
pellatur apocrifus.*

*Liber qui appellatur de pœnitentia
Adæ apocrifus.*

*Liber Diogiæ nomine Gigantis qui post
diluuium*

*diluvium cum dracone ab hæreticis
pugnasse perhibetur, apocrifus.*

*Liber qui appellatur testimonium Iob, a-
pocrifus.*

*Liber qui appellatur pænitentia origi-
nis, apocrifus.*

*Liber qui appellatur de pænitentia Ci-
priani.*

Liber qui appellatur Ianæ & Mambræ.

*Liber qui appellatur pænitentia originis,
Apocrifus.*

Liber qui appellatur sors apostolorum.

Liber qui appellatur Lusani.

Liber qui appellatur Canonum apostolorū.

*Liber Phisiologus ab hæreticis conscrip-
tus & beati Ambrosii nomine præsig-
natus, apocrifus.*

Historia Eusebii Pamphili, apocrifa.

Opuscula Tertuliani siue Aphricani.

Opuscula Ioviniani & Galli.

*Opuscula Montani & Pristillæ maxi-
millæ.*

Omnia Opuscula Facundi & Manichei.

*Opuscula alterius Clementis Alexan-
drini.*

Opuscula Cassiani presbyteri Gallearū.

Opuscula Victoris Pictaven.
Opuscula Fausti Regien. Gallia-
rum.

Opuscula Feumentii.

Opuscula Iesu ad Abagarum.

Passio Quirici & Iulitæ.

Scriptura quæ appellatur Salomonis
contradictio.

Philateria omnia quæ non ab Angelo
ut illi confingunt, sed magis à demo-
ne conscripta sunt.

Libri damnati per Ecclesiam, qui
habentur in Decreta-
libus.

Liber Ioachim quem edidit contra Pe-
trum Lombardum de unitate seu essen-
tia Trinitatis.

Libri damnati in ex Vag. Io.
Papæ xxii.

Libelli fratris Michaelis de Cesena
Generalis

Generalis minister ordinis Minorum.

*Libri damnati per D. Io.
Papæ. xxii.*

Postilla super Apocalypsim.

Postilla super Matthæum.

Postilla super Canonicas.

Euangelium æternum edidit frater Petrus Ioannis ord. min. Ray. Iulii libri damnati per D. Gregorium.

Liber de Philosophia amoris.

Liber de centum Dei nominibus.

Liber Contemplationum.

Liber de septem arboribus.

Liber de trecentis Prouerbiis.

Liber de confessione, contritione, satisfactione, & oratione.

Liber de orationibus.

Liber amati & amici.

Liber de Benedicta tu.

Liber de beata Maria.

Liber de articulis fidei.

Liber de doctrina puerili.

Liber de planctu Raymundi.
Liber de intentionibus.
Liber de arte Amatiua.
Liber de tentatione.
Liber de oratione & est alius à prædicto.
Liber de anima.
Liber Sententiarum.
Liber apostolicon.

*Libri damnati tempore Innocentii
Papæ VI.*

*Liber uirginale appellatus æditus Agon-
dissaluo cochen.*
*Liber Salomonis appellatus de Sacrificiis
Demonibus faciendis.*

*Tempore Urbani Pa-
pæ. VI.*

Bartholomæus de adventu Christi.

Tempore Nicolai Papæ. IIIL.
Epistolæ

Epistolæ Duliani Nauariensis.

*Item in partibus Galliæ de magno
consilio Magistrorum.*

Libri Nigromantiæ.

Libri Geomantiæ.

Libri Piromantiæ.

Libri Idromantiæ.

Libri Chiromantiæ.

Libri decem Annulorum.

Libri quatuor Speculorum.

Libri imaginum Thobiæ.

Libri Imaginum Ptolomei.

Libri Hermetis Magi ad Aristotelem.

Clavicula Salomonis.

FINIS.

*EX EXEMPLARI
VENETIIS EX-
CVSO.*

It will be proper to make a few observations on the preceding Catalogue. It will be recollected, that Vergerio had made some free, or indeed caustic, animadversions on the first Catalogue, and on the personal character of della Casa, the professed author, as he was possibly of the succeeding, and even of the last, that which has just been given. For, although in 1554 he was generally resident in Rome, yet he remembered his residence and occupations in Venice, and doubtless kept up his old interest in the supervision of the press, particularly the censorship of heretical books. It is plain, from a careful inspection of the Catalogue under view, that, if his, he had not forgotten his old friend and instructor, the ex-bishop of Capo d'Istria. He takes politic care, however, to make his castigator as little conspicuous as possible. The notice is discovered by no sign but the addition of the contraction *Verg.* at the end of the article; a mark which would be overlooked by all who were not a little in the secret of the rancour felt by the compiler towards his reprover.

The instances are as follow:—*Consiglio, &c.*, of which we shall have something to say—*Copia d'una lettera scritta alli quattro di Genaio. 1550*—*Declaratione de Giubileo*—*Disordine della Chiesa*—*Discorsi sopra li Fioretti di San Francesco*—*Due lettere d'un Cortigiano nelle quali si dimostra che la Fede*—*Matrimonio delli Preti & delle Monache*. This article has already been alluded to, as standing in the last Roman Index; but, let the reader notice, without the *Verg.* It would have been going too far to omit the name of Vergerio as a separate article. And it is not omitted. But how is it inserted? Not in the way usual in most, if not all, alphabetic catalogues of the time, by placing it under the initial letter of the Christian name, but under V—*Vergerius, Episcopus de Capo d'histria*. It may just be observed farther, that the top of recto (signature B. 8) D. XV. is a reference to the first portion of the *Jus Canonicum*, the *Decretum*, and the place intended is *Dist. XV. iii., Sancta Romana Ecclesia*, the list of books condemned by Pope Gelasius, A.D. 493. The *Decretalibus*, Sig. C. 1, verso, signifies the *Libri Decretales* which follow the *Decretum*. But *ex Vag. Io. Papæ xxii.*, on the same page,

might puzzle some readers; it is meant for *Extravagantes*, &c., another, and the last, portion of the pontifical code. I can hardly think that the colophon implies a *reprint*. If it does, it was almost certainly a reprint by Vergerio, synchronous, and of nearly, if not quite, equal value with the original.

Let us now examine the first of the foregoing articles, reserved for after consideration — *Consiglio d'alcuni Episcopi congregati in Bologna, Verg.* This entry, for substance, stands in all the ensuing Papal Indexes to the last; but with this signal difference — the name *Verg.* or any allusion to the writer or editor, is *altogether omitted*. This is not accidental. Rome has a great objection, that any of *her sons*, especially *her bishops*, should appear as deserters and heretics. Vergerio has, in his *Annotations* to the Index of Paul IV., made and established this remark. In order to make the inquiry upon which we are entering, and which has embarrassed some good scholars, clear, the piece before us is carefully to be distinguished from another of the same character, and somewhat the same title, as we shall see, the *Consilium de Emendanda Ecclesia*, of the date of 1537, and which is likewise

inserted in the Pauline and Tridentine Indexes.* This latter produced a lively controversy, as it well might ; for, the *Advice* which was given, with others, by Carafa, as Cardinal, he himself afterwards condemned as Pope Paul IV. It stands in his Index under *Lib. inscript.*, and so in the Tridentine ; afterwards, under *Consilium*. Cardinal Quirini was beaten out of the solution, that *only* an edition *by heretics* was condemned, in his controversy with Schellhorn in 1748. And now, mark the impudent knavery of the Church of Rome on the subject. Not in the Index immediately following, 1750 — that was too soon — but in the next to that, 1758, the article appears thus :— *Consilium de emendanda Ecclesia. Cum Notis vel Præfationibus Hæreticorum, Ind. Trid.* The Italics are a pure addition, and the thing implied necessarily by the *Ind. Trid.* is absolute, interested falsehood, and such as could not be unknown or unintended.† This excursion is worth being made.

We now rejoin our proper subject. The *Consiglio* is evidently Italian, and implies that

* Dr. M'CRIE, in his very valuable *Hist. of the Reformation in Italy*, pp. 113–5, has confounded the two, supposing that the *De Emendanda* was signified by the *Consiglio*.

† See *Lit. Pol.* pp. 48, 49.

the treatise was written in that language. I do not know that the work is any where extant or accessible. But no one can doubt, particularly considering that it must precede 1554, that it is the same as is known under the following title, which, as the book itself, is in Latin:—*Consilium quorundam Episcoporum Bononiæ congregatorum, quod de ratione stabiliendæ Romanæ Ecclesiæ Julio III. Ponb. Max. datum est.* This document appears in BROWN'S *Fasciculus Rerum Exped. & Fug.*, which I adduce first, though out of chronological order, for reasons which will appear. It is in the second volume, pp. 641, and following, and is copied from the edition of William Crashaw in 1609, who derived it from different originals, not very distinctly described. There is, however, no reason to doubt their genuineness. It is dated and subscribed thus:—*Bononiæ, 20 Octob. Anno MDLIII.*

1. *Vincentius de Durantibus Episc.*

Thermularum Brixiensis.

2. *Egidius Falceta Episc. Caprulanus.*

3. *Gerhardus Busdragus Episc.*

Thessalonicensis.

VERGERIO, in the first and only volume of

his collected works, 1563, includes the *Consilium*, with the same date, but *without the signatures*. WOLFIUS has the work, with the signatures, in his *Lectiones Mem.*, but under the year 1549, and with that date; and consistently therewith it is addressed to Paul III., instead of Julius III., and wants the allusion in the end to Mary I. of England, who was not then reigning. If the Italian original had this date, this may have been a translation from it. But this supposition involves consequences; and Wolfius gives no information. Dr. WILLIAM CLAGETT gave a translation in English of this and the preceding *Consilium*, in 1688, under the title, *State of the Church of Rome when the Reformation began, &c.*; and in his preface rather wonders at the variation of Wolfius, as if he transcribed from “a false copy.” It deserves here to be mentioned, that there is another piece very similar to that under consideration, and, I have no doubt, proceeding from the pen of Vergerio, the first edition of which, as it plainly is, being, in the copy which I have, bound up with other acknowledged productions of the same author, *Actiones Duæ*, Address to the Dominican fathers about *il Rosario*, and others. It is

entitled, *Exemplum Literarum R. D. Gerardi Busdragi in Episcopatu Patavino Suffraganei. Ad Illustrissimum et Reverendissimum D.D. Franciscum Pisanum. In quibus agitur. Quanam ratione præservari possit Italia, ne Lutheranismo inficiatur.* It is subscribed, *Datum Paduæ die xv Decembris, Anno M.D.LVIII. Gerardus Busdragus, Episcopus Argolicensis.* It may be seen likewise in GERDESII *Miscell. Groning.* I. 319, &c. He was not aware of the original edition.

Now here a question of some importance arises. Most writers, all indeed, whom I have named, consider the Bolognese *Consilium* as a serious and real thing, and not as the fiction of Vergerio, like his *Actiones* and some other works. Clagett, in the preface to his translation, ingeniously enough observes, that the difference between the two *Consilia* seems to be this, that the Advisers in the first *seemed to be serious*, and were not; those in the latter were serious, and seemed *not* to be so. It must be acknowledged, that in the piece with which we are now concerned, there is every appearance of a highly finished parody or satire, such as would naturally flow from the pen of Erasmus or Vergerio. But it may be said with justice,

that men of such views and necessities as belong to every Papal corporation, when they talk freely and confidentially among themselves, often, without being sensible of it, use language which appears very like the ridicule of their opponents. And it must be admitted that, in trying matters of fact, mere *internal evidence* is frequently very insufficient and delusive. A clever speculator in this way might easily prove to his own satisfaction, that every action in the life of Julius Cæsar, or any other well-known individual, was highly improbable; and perhaps bring himself, and others like himself, to the conclusion, that no such person ever existed. But there is reason in things; and we have in the present case some *data of facts*, which may serve as a guide and test.

Vergerio himself might have settled the business; and in the preface to his collected works he has done something. After correcting the mistake of some, who thought his *Actiones* a real transaction, he says of the other contents, one of which is the Bolognese *Consilium*—*Quid in aliis Tractatibus agatur, non opus est dicere, cum apertissime & sine uilo fuco impetatur [scil. Papa], dignissimus qui impetetur cum omnibus suis creaturis, ego hic quan-*

dam impeto. I confess I do not quite understand this, and if I did, I think that Vergerio overlooked the piece in question, and referred to the remaining. But we have some other criteria of the description of facts. The two different dates of 1553 and 1549, with agreeing difference of facts, the two popes addressed, and a princess, reigning, or not reigning, agreeably to the differing dates. Then, in Vergerio's own reprint, of his own *recital* at least, the *names* of the very persons who give the character and authority are *wanting*. And when we make use of those persons, or their names and designations, the matter does not much improve. I have availed myself of the assistance of a well-qualified friend, with facilities which I want; and he informs me, that of the principal person, Busdragus, and of his episcopate, whether Thessalonica or Argolis, he can find no trace in UGHELLI's *Italia Sacra*, or SAVONAROLO, or RICHARD's *Bibliothèque Sacrée*. He is not to be found in any list, Greek or Latin, of the bishops of Thessalonica; and such a see as *episcopatus Argolicensis* does not appear to exist. From the *Index Geographicus Episcopatum*, however, of J. ALB. FABRICIUS, subjoined to his *Sal. Lux Evangel. &c.* Hamb.

1731, I transcribe—Argolicensis (*Argos*) in Peloponneso : * Thessalonicensis, Θεσσαλονίκης, πάσης Θεσσαλίας, Thessalonicæ, in Macedonia (*Saloniki*) Metropolita. *Philippi Reciputi* S. J. Illyricum Sacrum, & promissum opus *Urbani Godfrid. Sibbern*, Ecclesiastæ & Professoris Lips. de Thessalonicæ Antiquitatibus. Etiam Ancyрани locum tenebat tempore Andronici Palæologi. The asterisk signifies episcopates existing in 1731. Vincentius Durantes, or de Durantibus, appears in UGHELLI as Episcopus Thermulensis from 1539 to 1565; and Aegidius Falzetta, or Falcetta, as Episcopus Caprulensis, from 1542 to 1563, and therefore stand good as solid entities; both, indeed, attended the Council of Trent; but Busdragus seems to be an *ens rationis*.

I fear, therefore, the conclusion to which we must come is, that the production in question was one of those ingenious effusions for which Vergerio was eminently fitted, and to which he was highly provoked. It is, however, impossible to withstand the conviction, that, as a picture, the *Consilium*, and its later partner, have done no injustice whatever to the religion, the morality, the wisdom, and the honesty of Rome, in the times of Vergerio, or, since, to

our own times — certainly with circumstantial variations of things and degrees, but with substantial identity. Such literary *composition*, to borrow a term from the school of painting, is intelligible and harmless enough, besides its real truth and use. But when it is reflected, how often and almost irresistibly it is misrepresented by unprincipled persons as forgery and intentional imposition — a misrepresentation, of which, while the authors are conscious, they avail themselves of the benefit, and repeat the slander as long as they feel that it is believed and works; it might be advisable, either to discontinue the practice altogether, or to be very cautious in the use of it.

It has been pretended, that the damnatory Indexes of Rome have no force — “no force whatever,” according to Dr. Murray’s solemn declaration before the Parliamentary Commissioners — in this united empire. From pages 38 and onwards of the *Literary Policy*, it will appear, that the very first Index invested with direct *Papal* authority and responsibility, that of Paul IV. was expressly founded on the Bull *Cænæ Domini*, which is said to have been first published by Urban V. in his first Constitution. This Constitution, how-

ever, has nothing, as I can discover, relative to *doctrine*, but is simply an excommunication and anathema emitted against certain *invaders of secular property*, and to be *denounced annually*. But I can speak with certainty as to the bull *in its present form* (having the documents), that one, *in substance the same*, was issued by Sixtus IV. 1476, 3. Id. April. One by Julius II. followed; another by Leo X.; another by Adrian VI. (the two latter of which I have). Perhaps no succeeding pontiff failed in sending forth one of his own. Repetitions, for substance, that is, with alterations of no great extent, suited to times and circumstances, are publicly extant to the sixth year of the pontificate of Clemens XIII., who published one A.D. 1764, May 20. He had done the same before in 1759. In fact, BARBERI, in the *Bullarium*, now in course of publication in Rome, has given the bull at length only in the first instance.* For prudential, or other reasons (it is of no importance what, but in all probability the same as induced the suppression of the Jesuits), Clement XIV. *discontinued the annual publication*

* See *Bull. Rom.* tom. II. 461, and I. 116. In the *Appendix ad Synod Tusc.* of the Card. DUKE OF YORK, Rome, 1764, the bull is transcribed at length in its last form.

in Rome of a form justly offensive to the European powers. But this was *no repeal*; much less was it any command or permission to the bishops to discontinue their *enjoined publications in their respective cathedrals*. In fact, the bull is in as full and strong validity and operation as ever; and it cannot be otherwise without breaking down the whole edifice of Papal discipline. That its primitive force continues, notwithstanding partial, or rather simply apparent, relaxation, is proved by the admission of Romanists: Count FERDINAND DAL POZZO, *Catholicism in Austria*, pp. 182, 3; Card. ERSKINE, in *Parliamentary Report concerning Roman Catholics in Foreign Countries*, 1816, p. 341; Dr. SLEVEN, in the *Eighth Report on Irish Education*, p. 256.*

But in order to put the reader in a position to judge for himself on a point where every artifice is used to mislead, I will set before him the clause in the anathematising bull, which concerns literature, and which stands first and foremost in the black list; putting within brackets a clause which has been added in later times.

* See the testimonies at length in *Lit. Pol.* pp. 260, 1. DE POTTER is added.

Excommunicamus, et anathematizamus ex parte Dei Omnipotentis * * * ac omnes, et singulos alios Hæreticos * * * ac eorumdem libros [hæresim continentes, vel de Religione tractantes,] sine auctoritate Nostra, et Sedis Apostolicæ scienter legentes, aut retinentes, imprimentes, seu quomodolibet defendentes, ex quavis causa, publice, vel occulte, quovis ingenio, vel colore: nec non Schismaticos, et eos, qui se a Nostra, et Romani Pontificis pro tempore existentis obedientia pertinaciter subtrahunt, vel recedunt.

This, in plain English (and it ought to be known and well considered by every Englishman), is to the following effect:—

“We (the pontiff) excommunicate and anathematise—after certain heretics named—all others, and those who, without Our authority, and that of the Apostolic See, knowingly read, or keep, or print, or in any way defend, for any cause, publicly or privately, with whatever intention or pretence, the books of such heretics, [containing heresy, or treating of Religion:] as well as all Schismatics, and those who persist in disobedience to the Roman See.”

The addition within brackets will appear

to have been made with some policy, particularly as Britain, and other heretical states, are concerned; for in them the attempt to restrain the Papal residents from the perusal of all the works of the country would only serve to make disappointment more certain, and put to hazard even a *partial obedience*. A discreet relaxation of claim is often the best game which ambition can play. Thus, when a Popish government cannot get the control of National Education directly, it will attempt the thing by *appointment of schoolmasters*. If that scheme fail, then *inspection* will be tried for; and so on, till defeated, *if* defeated at last.

Still further to shew the application and importance of the bull in question, or the particular section with which we are concerned, to the subject immediately in view, it is to be recollected, that its provisions, or decisions, are made the groundwork of all the popular books instructing and directing Confessors, in what way they should perform their peculiar duty. This, at least, is the character of the Spanish manuals which I have consulted. The bull *Cænæ Domini* is expressly referred to as the rule. And I believe it is so in all other manuals for the same purpose, circulated by

authority in Papal countries.* In non-Papal countries it is to be expected that such things will be kept out of public sight, or neutralised, or disguised. However, that even in the United Kingdom, and in the present age, this bull supplies the authorised rule and matter of the inquiries in the Confessional, is established past a doubt, by the volumes of PETER DENS, republished in 1832 by the express and proclaimed authority of the Supreme Ecclesiastic Ruler in the Papal Church of Ireland, as “*the surest guide of his clergy,*” and *the text-book for their conferences*. The repudiation of these portentous volumes, on their first discovery and exposure, succeeded, as it has been, by a shuffling, but very intelligible and real re-embellishment, has done all that could be wished by the friends of truth for settling their character, as the absolute and authorised standard

* The intimate, or rather necessary, connexion of the bull in question with the duty of confession is decisively and strikingly established by the fact, with which FERRARI, in his *Prompta Bibliotheca*, acquaints us, under VISITARE, &c. ix. 272, that, among the articles for inquiry by the visitors of churches, besides others of very significant importance, under the subdivision, *Pœnitentia*, stands the following—An in Sede Confessionali sit affixa tabella Casuum Reservatorum, & SUMMARIUM BULLÆ IN CENÆ DOMINI?—This *Summarium* is found in Dens, as will be immediately seen.

of Italian theology in Ireland.* If the reader will take up the sixth volume, which is occupied by the subject of the Sacrament of *Penance*, and, of course, its integral parts, of which Confession is one, he will find, under the general head of *Reserved Cases*, a No., that of 219, pages 298 and following, entitled *De Bulla Cænæ Domini*, and specifying the substance of each of the twenty objects of malediction in order. Each of these are sins,

* See Dr. MURRAY's *Letter of Oct. 5, 1836*, in all the Dublin papers, on his return from his visit to Rome. I feel impelled to notice one particular passage in this wonderful letter, because it contains a sentiment very vulgarly repeated by the lower class of Popish writers. Its object is to vindicate the Romanist's regard for his oath. "Our inviolable regard for the sanctity of an oath was the *only* fence that shut us out for centuries from every office of honour and emolument in the State, and left us as despised and degraded aliens in our native land. Our adversaries know this." Could Dr. Murray be so stolid, or imagine that others were, as not to know, that there may be perfect indifference to the sanctity of oath, and at the same time an insuperable dread of the *infamy* attached to its infraction, or to perjury? This, indeed, since 1836, has suffered some abatement. But it is so clear, that the infamy attendant upon perjury in the view of the uncontaminated portion of the British Protestant public would be an important fence against the intrusion of Romanists into Parliament, that, allowing all the force claimed for their regard to the sanctity of an oath, *that* regard could not be the *only* fence. And yet Dr. Murray, relying upon bold assertion, or the deceivability of the mass of mankind, ventured to repeat the untruth. Dr. Murray is a finished Jesuit, and seems to hold the opinion in common with

whether from circumstance, mortal or venial, into which the confessor is in duty bound to inquire. And that he is not likely to overlook the first article, relative to *heretical books*, is plain enough from the No. quickly ensuing, that of 222, which is headed, “*Faculties usually granted to the Bishops of Belgium, to allow the reading of prohibited books to those who apply for the license for the purpose of impugning them.*”* These faculties were not confined to

professors of the magical art, that it is a point of honour to be relied upon from the company, for whose amusement the performance is given, to appear to be completely deceived, and an egregious breach of the same to appear to perceive the deception—absolutely shocking to expose and publish the discovery. The Doctor’s letter to the approaching meeting of the Papal Institute, dated May 22, 1840, is an admirable instance of the familiar art of contriving to say some truths with the effect of falsehood—an effect so obvious, as by no possibility to be considered as unknown or unintended. Mr. M’Ghee quickly tore away the deceptious veil.

* For every thing, however, relative to the infamous bull in question, see the beginning of the most seasonable, important, and unanswerable “*Nullity of the Government of Q. Victoria in Ireland,*” &c. by the Rev. R. J. M’GHEE. At p. 13, he has referred to the VIIIth, the Supplemental, volume of Dens, pp. 73, 74, 82-84, 98, 99, 101, 164, 165, as decisive proofs of the *recognition* of the bull in Ireland, as of *standing authority*. Some I had before noticed to that effect: but I have since examined the whole number. It is of some importance likewise to observe, that in the elaborate and celebrated work, the *Prompta Bibliotheca* of FERRARI, under the word *Excommunicatio*, iii. 487—492, the bull in question, as issued by

Belgium: Pius VII. granted an Indult to the prelates of France, February 27, 1809, authorising them to permit the having and reading prohibited, heretical, and infidel books — *d'avoir et de lire les livres défendus, même ceux des hérétiques et des incrédules, à l'exception néanmoins des livres d'astrologie judiciaire, des livres superstitieux, et des livres obscènes; et de communiquer à d'autres la même faculté, ayant égard à la science et la probité des supplians.**

Let the reader now revert to the Bull *Cænæ Domini*, particularly as relates to literature. Let him reflect upon the circumstances by which it is illustrated and confirmed. Let him recollect that the kind of books proscribed is not left to random conjecture, but, in catalogues solemnly compiled, and from time to time enlarged and altered by the highest authority in the Roman Church, is

Clement XI. in 1701, is recited at length as the most authentic, and, till repealed by lawful authority, universally binding rule, for the emission of that formidable thunderbolt. If any thing were wanting to preclude the pretence of the bull not being in force in any part of the Papal dominions, it would be supplied by the assurance to be found in Dens, ii. p. 129, that tacit consent is sufficient. All other formalities are unessential.

* *Complement de la Corresp. de la Cour de Rome avec Buonaparte, &c. par MUZARELLI, Paris, 1814, pp. 508-512.* I seek the document in vain in the *London Relation, &c.*

minutely and precisely defined and published. Let him, moreover, consider how intimately the subject is connected with the ordinary and daily occupations of every individual of Papal society, and particularly with the duties of Papal confessors. Let him then weigh well the awful authority, as it must be to every sincere Romanist, of the *maledictory judgment* of the Great Head of his religious communion, the successor of Apostles, the Vicar of Christ, the Vicegerent of God, his Sovereign Lord on earth. And then—then—let him say, whether he believes it possible, that a sincere member of the Church of Rome, whether laic or cleric, can set at nought the published judgment of such authority, without either gross irreligion, or gross hypocrisy? That the hypocrisy may have considerable advantage, both negative and positive, to recommend it, I am very far from denying. But hypocrisy must not be allowed to escape under such a screen.

But that the authority of Papal restrictions in literature is felt and respected, we need not the simple, though irresistible, deductions of reason. It is proved by facts.

We might naturally expect that it would

openly and honestly appear in countries, which, having neither Protestant opposition, nor Protestant scrutiny, to encounter, would want temptation to hypocrisy. And therefore the first instance to be produced is the less extraordinary.

I. It is that of the most respectable convert, ANDREW SALL, with whom the public, for its benefit, is likely to become better acquainted.* In the Preface to his *True Catholic and Apostolic Faith maintained in the Church of England*, he produces a *License* of the Bishop of Palencia, for three successive years, to keep and read *prohibited books*. The date is, Madrid, June 15, 1652. At page 128 he refers to it, with some of its untoward effects.†

* His principal work, with copious illustrative notes, has just appeared.

† The reader will find a good deal that is interesting respecting Dr. Sall, in the Preface of PETER WALSH, Franciscan, to his *Four Letters*, 1686. He honourably vindicated the seceder from the Roman Church, against the rhodomontade attack of that episcopal weathercock, Nicholas French, of Ferns, in a piece, of rather rare occurrence, the *Doleful Fall of Andrew Sall*. It goes over all the trite topics of the argument for itself and against Christianity which Popery can muster: with a competent quantity of punning abuse. Walsh, in the view of this particular case, in his second *Letter*, which is to the odd, clever pseudo-bishop just mentioned, after claiming in favour of Sall's

II. My next instance is that of an Englishman and priest, THOMAS FITZ-HERBERT, who, in a treatise published at Rome, *Superiorum Permissu*, 1610, *An sit Utilitas in Scelere*, and evidently, though covertly, a studied and

conduct the sovereignty of conscience, adds—"All which being true, it were worth the while to consider, what is it hurries on our Catholic writers generally to such exorbitant passions and barbarous language (besides many downright lies, and mere calumnies often) against all those that leave our Church." This sentence will sufficiently explain the similar style in which it has of late been common to assail the reputation of Walsh by individuals, laic, priestly, or noble, who, in no respect, would bear comparison with the calumniated Franciscan. Walsh has frequently referred to a prior piece of French, not very obvious, I believe, though something was promised of a reprint, some years ago, *The Bleeding Iphigenia*. This performance originated in the news of Sall's abjuration; and it is worth while to see, how the author speaks of his former friend, and with what infatuated simplicity he draws the teeth with which he would bite. The paper containing the news, he writes, "gave me a great heaviness of hart; for I loved the man dearly for his amiable nature and excellent parts, and esteemed him both a pious person and Learned, and soe did all that knew him; but I see we were all deceiv'd in him." Then, after making him cast by the infernal beast "out of a little heaven: (*The State of Religion*) wherin," he adds, "for a tyme hee shined like a small starr in vertue and learning," he proceeds thus—"After deserting the Societey of Jesus, and running away with infamy and shame, out of the whole [holy?] House of God, I could not endure him, and therfore resolved to give him a sharp reprehension: at which, if hee shall repine, and fall into choller for my endeavouring to doe him good, I shall houlde that for an ill Symptome," &c.

bitter, I might say, blood-thirsty, attack upon James I., to whom he attributes Machiavelian principles of government, professes, in the Dedicatory Epistle, that he obtained *a license to read Machiavelli from the Inquisition*—*impetratâ prius ab Illustrissimis Sanctæ Inquisitionis Cardinalibus legendi Machiavelli facultate, ut ex eorum diplomate, quod penès me est, satis liquet.* This work is bound up with a vile Jesuitic lampoon against James I. by BARTHOLUS PACENIUS, I. C., Εἰσαγγελία Epistolæ nomine Regis, M. B. &c. I. C. Montibus, Impressore Adamo Gallo. Anno 1610; forty unpagèd leaves, remarkable for a profligate profession of contempt for the obligation of an oath, and noticed by Richard Thompson,* Ussher, Henry Mason, and others.

* As this work of Pacenius is exceedingly unknown, and that of Richard Thompson throws more light upon it than I have any where else been able to find, the reader must tolerate a few words upon a not unimportant subject. The full title of the first is—Εἰσαγγελία Epistolæ nomine Regis Magnæ Britanniae, ad omnes Christianos Monarchas, Principes & Ordines, scriptæ; quæ Præfationis monitoriæ loco, ipsius Apologiæ pro juramento fidelitatis, præfixa est. Eisdem Monarchis, Principibus, & Ordinibus dedicata, à Bartholo Pacenio, I. C. Claudianus de Inst. Prin. Qui terret plus ille timet, Sors illa Tyranno convenit, Montibus, Impressore Adamo Gallo. Anno 1610. It extends to forty folia, and is small 8vo. From the absolute non-appearance of author or book in any of the regular books of

I was confirmed in my interpretation of Fitzherbert's book, which in language is confined to *generals*, from this association.

III. The Rev. JOHN HAWKINS, a Romish priest in Worcester, renounced Popery, and in

reference in my own possession, or accessible by means of friends, I was early convinced, that the usual marks of appropriation were fictitious ; and my conviction was confirmed by the first and only minute notice of the work by the aforementioned Richard Thompson. *His* little work is far from common. It is an answer to a Jesuitic attack upon the Oath of James, entitled—*Elenchus Refutationis Torturæ Torti. Pro Reverendissimo in Christo Patre Domino Episcopo Eliense, Adversus Martinum Becanum Jesuitam. Authore Richardo Thompsonio Cantabrigiensi. Londini. Excudebat Robertus Barkerus, Sereniss^{mæ} Regiæ Majestatis Typographus. Anno Dom. 1611. Small 8vo. pp. 104.* At page 5, adverting to the King's assailants, he says, that they all wrote irreverently. He proceeds—*Quidam etiam furiosè, ut impurissimi oris Pacenius*,—with whom he joins Coefeteau, who yet, he adds, observed some moderation. Then, giving a reason of the difference, he says, that the Frenchman was under the restraint of his sovereign, Henri IV., who detested brutal writers. But his language with respect to the former is—*Alter ille sycophanta Romæ scripsit, ubi, ut alios taceam, qui illum in hoc scelus armârunt, invenit ipsum P. P. qui dirum hoc, & horribile carmen sibi præiret, & fere conceptis verbis dictaret. Vera historia est.* For a few lines more the writer goes on to castigate the libeller for sneering at James's preference of letters to wars, and dismisses him with the words—*Sed hanc belluam sinamus.* He then turns to Becan. Perhaps the name *Pacenius* was adopted as a jeering allusion ; and *Montibus* may require only *Septem* to be added. Here, however, is a direct assertion, that the book was got up at Rome, and the work,

his defence wrote *An Appeal to Scripture, Reason, and Tradition, &c.* Worcester [1786]. He likewise published *A General Defence of the Principles of the Reformation in a Letter to the Rev. Joseph Berington.* Worcester,

or dictation, of Paul V. There is no reason to discredit the assertion. The Papal court was well attended by English traitors at the time. Parsons had just died, but there were Fitz-herbert, and others of his scholars to continue his services; and in truth, some parts of the work savour of English manufacture: the *unctura sutoria* — *shoe-blacking* — is a notion and expression which would naturally flow from an Englishman. In fact, the drift of this book and that of Fitz-herbert (both of which in my copy are bound together, with an unmeaning one between, and they belonged to the Jesuits' College at Antwerp before the volume came into Mr. Heber's possession,) are so alike, or rather identical, that they may appear to be two different weapons made by the same hand, and for the same purpose: the one perhaps to succeed where the other might fail; or, better, both to unite their effect. It can escape no one, with what prudent dexterity both writers (supposing them two) unite in a significant suggestion of the judgments which may be expected to visit a heretical and Machiavellian tyrant, whether by divine or *human* means. Hints of this kind are intelligible enough to prepared minds, and they are often as effectual as they are safe to the authors. Ireland can attest the use and efficacy of this method; and who knows but that, in that favoured land, in which the religion of Rome expands in unrestrained freedom, the lives of the whole Protestant population may come to be at the mercy of a heartless and venal ruffian, who, by means, and at the sole risk, of others, may be able, with perfect security to himself, to effect atrocities, which, with no want of will to commit himself, he may feel much want of will to be responsible for?

1788. In the last, page 23, answering an opponent, the unconverted Dr. Carroll, he introduces him as asserting, "that Roman Catholics read, *without censure or hesitation*, whatever controversial books they please. This," he adds, "is notoriously untrue, as Mr. Pilling has confessed." And he refers immediately to a full and decisive passage in the *Conferences d'Angers*, a work of great repute, published about the time of the author. We shall hear more of this from another convert. But before we come to that, we observe, that Mr. Hawkins in his first work, the Appeal, and in connexion with the Bull *Cænæ Domini*, mentioned in the text, writes in a note, page 29, "The reading or keeping of books written by Protestants, or even published by them, is prohibited under pain of excommunication incurred by the very fact. The severity of discipline which prevails in this regard, if we give any credit to your best modern divines, is scarce to be conceived by any who are unacquainted with their writings." At page 130 and onwards, he expresses his indignation at the Index of prohibited books, especially the Spanish, which was new to him. And at 300 and the two following, he again dwells upon

the barbarous exploits of this restrictive engine. He mistakes, however, in supposing the infamous bull, which is at the bottom of it, to have been repealed. The confessional would be terribly crippled by its withdrawal.

IV. We proceed to another valuable desecration of Popery from the same city, the Rev. CHARLES HENRY WHARTON, D.D., who settled in America. In *A Reply to an Address to the Roman Catholics of the United States of America* [by Dr. Carroll], and published at New York, 1817, pp. 8-10: after observing that the notorious bull is received and observed in some countries and not in others, which makes *that* which is a grievous crime in one country to be not even a venial offence in another, he adds,—“This must be the sentiment of every Roman Catholic; and yet its consistency can hardly be admitted. For, if the Pope be a *Doctor of the Church*, by way of eminence, as he is frequently styled, if he be entitled to the pompous appellations of *Master of the world*, of *Universal Father*, which were frequently bestowed on him in the eleventh century;* if he be a *Divine Majesty*, the husband of the Church, the Prince of the Apostles,

* MOSHEIM'S Church History.

the Prince and King of all the Universe; if he be the *Pastor*, the *Physician*, and a *God*, to use the language of the Council of Lateran speaking to Leo X.,* who will dare question his right to proscribe such sources of information, as in his wisdom he shall deem pernicious to his subjects? Inconsistency apart, he must have a daring soul who shall venture upon a pasture, which the *Universal Shepherd* pronounces to be poisonous, and forbids his flock to taste at the hazard of their salvation. The rev. gentleman will not deny that these lofty pretensions have their effect to this day. Else why are Roman Catholics constantly advised to obtain permission to read heretical books for the security of their consciences? Among the *faculties*, as they are called, or parochial powers conferred on R. C. missionaries even in England, is not a special license granted for keeping and reading heretical books? The Chaplain's warrant on this head is expressed in these words: *Conceditur facultas tenendi et legendi libros hæreticorum de eorum religione tractantes ad effectum eos expugnandi*. 'Leave is granted to keep and read the books of heretics, which

* BASNAGE, vol. iii. p. 556. [The work referred to is, *Hist. de la Rel. des Eglises Reformées*: but the volume should be the Second.]

treat of their religion, *in order to refute them.*' These lines place this whole matter in its proper point of view. They evidently evince to *what purpose* Roman Catholics are indulged in the reading of Protestant authors. Not, it is presumed, for the sake of impartial investigation, but solely to *combat and refute* them. The rev. gentleman may say, *then, with as much confidence as he pleases, that rational investigation is as open to Catholics as to any other set of men on the face of the earth.** But persons of real candour will still† give the chaplain credit for the same valuable quality, until it be proved that *religious information* also is equally open to Roman Catholics as to others; or, that the Protestant churches forbid the reading of Roman Catholic writers, unless it be with a view to confute them."

V. Another testimony to the same effect is extant in a pamphlet written in defence of the Rev. ANDREW MEAGHER, a well-known and learned convert from Popery to Protestantism. He published, in vindication of the step which he had taken, a volume entitled, "*The Popish Mass,*" &c. *or a Sermon,* &c. It is intended

* Address, p. 11.

† [Should not—refuse to—or some equivalent, be here inserted?]

to shew *the conformity of Popery with Paganism*. Limerick: printed by T. Welsh, 1771. Every one is acquainted with the eminent merit of the work, which roused an antagonist, to whom a *Reply* was given in a well-written pamphlet in 1772, without name of place or printer, *Truth Triumphant, a refutation of the Word to the Wise, and other pretended Answers to Dr. Meagher's Popish Mass*. By EUSEBES MISOPSEUDES. It appears from page 11, that the *author* of *The Word to the Wise* was W—lsh, so written, but hardly, I should suppose, though so near the mark, the printer of Meagher's work. This, indeed, is immaterial. The defender of the convert, however, at the page cited, speaks of a remonstrance made to the assailant by "some well-bred sensible men of his [the assailant's] own religion," the purport of which he gives in four succeeding pages; and in page 14 they say,—"We can look into Dr Meagher's book only by stealth, for you have forbidden the reading of it under pain of excommunication. Nay, some of yourselves say, you would not for a thousand pounds look into it." Eusebes adds in a note, "This is a fact; for a priest in my neighbourhood made this declaration not long ago in public company

—Thus have they closed their eyes, lest at any time,” &c. There is a passage of so much point and accuracy in Meagher’s own work, that although I have seen it quoted in some place before, I am tempted to repeat it. It refers to Purgatory. “ Upon the whole, then, it is evident, that the doctrine of Purgatory is of heathen original ; that the fire of it is, like the thunder of the Vatican, a harmless thing which no wise man would be afraid of, were it not too often attended with Church-thunderbolts, persecutions, and massacres ; and that it only serves to cheat the simple and ignorant out of their money, by giving them bills of exchange upon the *other* world, for cash paid in *this*, without any danger of the bills returning protested.” —P. 90.

VI. The honest and acute O’CONOR, D.D. (we might perhaps call him another convert), in his *Historical Address*, &c. Part I., 1810, p. 128, has strikingly corroborated the fact of the submission to Papal literary proscriptions in Ireland. “ Can we wonder at it,” (the disappearance of fugitive pamphlets at a particular period), “ when we find the learned Lynch expressing scruples, whether he can read *Sir Richard Belling’s* excellent defence of the

supreme Catholic Council against the censures of the Roman Court, because that work was condemned at Rome!!”

VII. Another proof how little credit is due to the pretended disregard of pontifical book-censures by Romanists is furnished by the Rev. BLANCO WHITE, in his *Evidence against [Roman] Catholicism*, in a note, p. 157, second edition—“ The inveterate enmity of the sincere Roman Catholic against books, which directly or indirectly dissent from his Church, is unconquerable. There is a family in England, who, having inherited a copious library under circumstances which made it a kind of heir-loom, have torn out every leaf of the Protestant works, leaving nothing in the shelves but the covers. This fact I know from the most unquestionable authority.” Should it be said, that there is here no reference to the condemnations by the Roman censors, it will only prove that well-instructed subjects of the Papacy, in consequence of the second nature thus imparted to them, think and act spontaneously just as their mother does.*

* All above is remarkably and decisively confirmed by what we read in the valuable *Prompta Bibliotheca* of FERRARI, under LIBRI PROHIBITI, near the end, tom. v. p. 398.

And so much for the liberty which the members of the Roman Church derive from her to read what books they choose. The liberty which they enjoy in that respect, they owe, not to their Church which only allows it because she must, but to the true Christianity and liberality of a country, which protects them against the barbarous tyranny of the government to which

Quæst. IV. Utrum decreta, quibus Romæ prohibentur libri, obligent omnes omnino fideles?

Resp. Affirmative. Primum, id liquet ex verbis supracitatis regulæ Clem. PP. VIII. ubi dicitur libros prohibitos a Sede Apost. in quamcumque vertantur linguam, "censeri ab eadem Sede ubique gentium sub eisdem pœnis interdictos & damnatos." Deinde, hujusmodi Decreta approbari solent a Summis Pontificibus, ac de re sunt, quæ ad omnes fideles pertinet, cujusmodi est fidei, & morum doctrina. Quis vero dicat, Decreta edita a summis viris, quales sunt Cardinales, & approbata a Summo Pontifice, qui fatentibus omnibus Catholicis, auctoritatem & jurisdictionem habet in universam Ecclesiam, vim non habere obligandi omnes fideles? Ab eo enim approbata vulgantur, qui potestatem & animum obligandi habet. Ne dicas, recepta non esse, vel non esse satis vulgata. Quis enim dicat, ex ovium acceptatione vim pendere legum, quas pro communi bono supremus Ecclesiæ Pastor constituat, quibus velit omnes omnino obligare? Vel satis vulgata non esse Decreta, quæ ita publicantur, ut facile ad omnium notitiam pervenire possint? Nam præterquam quod decreta hujusmodi typis consignatur, ut facile per manus Episcoporum ad omnium notitiam pervenire possint, libri proscripti Indici librorum prohibitorum inseruntur, ex quo fideles omnes facile intelligere possunt, quinam sint libri, Apost. Sedis decreto damnati.

they yield their principal allegiance. And let British Protestants well assure themselves, that if Popery should again spread its dark and pestilent wings over this country, no greater delay would take place than was expedient, before the Index of Rome and all its penalties would be established in full force in our land.

A decree of the Sacred Congregation was made Dec. 4, 1674, determining that their Decrees oblige in the Spanish Dominions abroad, and indeed oblige all Christians (*universos Christianos*).

And the reader is to *note*, that where, through the tolerance of the Apostolic See, the Rules of the Index and the Bull *Cænæ* are not received, it only follows, that the readers of books do not incur the censures therein expressed. At certum est (proceeds the author), graviter peccare contra Ecclesiæ præceptum quæ semper vetuit horum librorum lectionem, quæque eandem [*idem* ?] per Rom. Pontificem inculcat & renovat. Hinc boni probique Catholici ex omnibus partibus recurrere solent ad Apost. Sedem, vel ad habentes ab ea facultatem, ut legendi vetitos libros licentiam obtineant.

It is rather instructive to observe, how irresistibly this uncompromising writer knocks to pieces all the ingenious pretences of certain softeners or dissemblers of his communion, who would persuade the world, that the sacred proscriptions, and appendent penalties, of Rome, are not of universal obligation. The faithful are well, and somewhat sarcastically, guarded against so mischievous an error. What! the will and law of the Supreme Pontiff and his cardinals to be set light by! — the law of him, whose will is law, to depend upon the *reception* of the sheep! — the pretence of *non-publication*, or *not sufficient* publication, to afford a subterfuge, when the decrees in question are attended with every *notoriety*, are *printed*,

That this is a consummation which Popery has always devoutly panted after and anticipated as not unattainable, is put past a doubt by the *Memorial of the Reformation of the Church of England*, &c. by ROBERT PARSONS, written in 1596, and first published by the Rev. E. Gee, in 1690. See particularly Part I. chap. ix.

are inserted in an *Index* promulgated for the very purpose, that *all the faithful* every where may easily know what books are condemned at the fountain of infallibility ! And if the subjects of Rome, residing in happy Protestant England, should think that *they* are out of the reach of the tyrant over sea, and that his restrictions upon their reading are null and void, be it known, as this honest fellow-religionist will tell them, that although, by the *toleration* of his holiness, the *Bulla Cænæ* and the Index with its Rules are not enforced in this country, yet those who read books condemned by the Vicegerent of Deity without license from him, or others deputed by him, *are guilty of a grave offence against a precept of the Church*. And now, humble, devoted servant of your Church in Italy, fly, like the busy bee, from flower to flower, in the garden of literature, and read at your pleasure, or rather, if a terrified conscience will suffer you, the various works, (particularly in Latin, or Italian, or French, or translated into any of those languages,) contributed by the pens of such Reformers, Historians, Poets, and even Philosophers, *whose names appear in an Index of prohibited books published with the sanction of the reigning pontiff, particularly the last !* His holiness, indeed, cannot legislate, or rather execute here as he likes : but you will not be able to commit a grave offence against a precept of his and your Church, without some compunctious visiting. I am not speaking of those who *profess* your faith, but *believe* no more of it than a Protestant does.

pp. 94, 95, where the reader will find directions given for searching after offensive books, wherever they existed, committing them to the flames, and appointing severe order and punishment for such as shall conceal writings of that description. This was part of the scheme to restore in full authority all the old laws of Papal England. I consider myself happy in having an *early* MS. copy of Parsons's work, of the genuineness of which I believe no doubt can be entertained. The preceding statement may be seen more at length in the Preface to the *Literary Policy*, pp. xviii.-xxii.

Drs. Douglass, Milner, and others, shewed some good inclination to apply the wholesome severities of the Index to the Reverends, Geddes, Berington, O'Connor, and more, if they had felt less of Protestant awe. See the caustic *Letter to the Bishop of Centuriæ*; the Preface to BERINGTON'S *Memoirs of Panzani*; the *Letters of COLUMBANUS, MORISSY, O'CROLY, &c.* We may here subjoin an earlier proof than has already been given of the *deference* which true subjects of the Church of Rome are expected to pay to her authorised biblical proscriptions. ROGER WIDDRINGTON, whose real name was Thomas Preston, was fairly persecuted by his

Church for his loyalty to his sovereign, James I. He defended the Oath of Allegiance to that prince against the pontiff and his party, who justly feared, that if England were peaceable and happy, even the sons of Roman darkness would gradually and imperceptibly enter the light of reformed Christianity. A considerable portion of the works of Widdrington was upon this important subject. That which has the last date of any is, his *Last Rejoynder to Fitz-herbert, Permissu Superiorum*, 1633, without place or printer, in 4to. Most of his works were condemned by a decree (indeed, by several decrees) of the Congregation of the Index; and in the Preface to the work just mentioned, he writes of his adversaries—“ They have caused his holiness to condemn our books, which, in our judgment, do plainly discover their forgeries, and to forbid all Catholics, as well learned as unlearned, to read them, without signifying unto us any one thing in particular which we have written amiss,” &c. The particular Decree and the *Purgation* of the author by himself are to be found pp. 625 to the conclusion. The enemies of this honest man—at least so far—knew they had an engine in their hand not perfectly powerless.

I will add a more modern instance of the literary influence which Rome has and exercises over her subjects. The person concerned is the celebrated, and in some sense meritorious, Dodd, author of the *Romish Church History of England*, now being re-edited by the Rev. M. A. Tierney. — The papal historian, who must be acknowledged to be a very competent judge, being, of course, in the secrets of his own communion, has described the *méthode* of the Jesuits (and Jesuitism is no more than Popery highly rectified) in disposing of works which they disapprove in the following manner. Those who are influenced by them, and under their direction, he observes, “are commonly forbidden either to read or purchase such books, as might contribute towards setting them right in several matters where false notions had taken possession of them to the prejudice of truth. To carry on this contrivance, their way is to buy up, commit to the flames, and use several other uncommendable methods, to hinder the spreading of such books as would give proper intelligence, in order to establish the reputation of their own writers. This, I apprehend, may be the fate of my *Reply*: there being no other way left to support

the credit of your *Specimen*.”—*Apology for the Church Hist. &c., being a Reply to * * *, a Specimen of Amendments, &c., under the fictitious name of Clerophilus Alethes.* [Constable] 1742, p. 204.

I conclude this exposure of the policy—the unlimited and all-penetrating policy—of Rome, as respects religious and even other literature, wherever her interest is concerned, with the moral, of no trifling importance, that it becomes every Christian individual to be well aware of the subtilty of his most inveterate and very powerful foe; and that it eminently behoves every Christian government to understand, and guard against, the necessary hostility and machinations of the same foe, and, as its only security, to break through and cripple its ORGANISATION; insisting that its operations shall be subject to legal inspection and effectual regulation. For it is intolerable, that, in a simply Christian state, there should be fostered, enjoying its best blessings, a corporation or faction, necessarily and illimitably of hostile interests and feelings, and of sworn enmity to its religion, and that, to the same corporation or faction should be allowed, as a divine claim, the unshackled liberty of communicating

with a sovereign power in all the schemes which that power cannot fail to meditate, as well for its own advancement as for the subversion of the object of its most intense antipathy. That power well understands its own pretensions : it knows that, of Britons, as far as Papal, the *souls* are its own ; and it can afford the *carcass*, or a part of it, to the temporal sovereign. This necessarily divided allegiance, and so unequally divided, was for a long time denied and ridiculed by the hired and deceived. NICHOLAS FRENCH, in his *Bleeding Iphigenia*, before referred to, has expressed this doctrine of his Church in a very happy way, with a mixture, somewhat Hibernian, of simplicity and cunning, “ It is true the *Luminare Majus*, (*the Pope*,) Catholicks venerate more, then *Luminare Minus*, (*the King*), because *Luminare Majus* hath the greater light and influence ; yet they doe not therfore omitt to pay due veneration to the King.” Observe the word *due*. You may pay a person *due* respect by treating him with indignity. In fact, the word *due* will shelter any thing, and is sometimes made to insinuate and introduce *more* than the truth. French was a resolute promoter and apologist of rebellion. And here we may observe, that the whole secret

of the grand quibble, by which Papists would make it appear that their priests in Elizabeth's reign suffered for their *religion*, is explained, by observing, that religion and rebellion in their case were, by the general principles of Popery and the particular bull of anathema by Pius V., so perfectly amalgamated, that from the religion might legitimately and necessarily be inferred the rebellion. It is so undeniable, that it would be childish to deny, that Elizabeth and her government used the most intense pains to avoid punishing for religion simply; so much so, that Rishton, the continuator of SANDERS's libel *de Schismate Angl.*, with perverse ingratitude, and an infatuation apparently judicial, writes, Et hanc in omnes Ordines crudelitatem dicunt se non exercere propter religionem, (sicut certe putamus putantque etiam prudentes omnes, qui jam a multis annis adverterunt, iis qui rerum potiuntur in Anglia, de fide, utcunque id prætendant, nullam curam haberi, sed de statu suo solum esse sollicitos,) &c. Fol. 196, edit. Colon. 1585. The imposition is now no longer necessary. And we may now comfort ourselves with one advantage at least, and no mean one, that Popery now exhibits herself as she is, and does not put us to the diffi-

culty any longer of grappling with denials and sophistications of all sorts, but is, in open appearance, and even ostentation, the unprincipled and perjured creature, which it was before thought illiberal to charge as her character.

A government of Christianity and conscience might have had the honour of preserving the country from its present disgrace and calamity. But it seems to have been the just, though partially mysterious, design of the Most High, after due chastisement and consequent purification of the British Church, to bestow upon her the honour, of which her natural protector adjudged itself unworthy, *independently and single-handed*, to vanquish and put to rout her insolent assailant, and to shew the world, that the arm on which she relies can give her the desired triumph, not only in the absence of all human help, but in spite of it, and to its permanent infamy.

Rome will find, that she has to descend into a *new* field. In the secular one she met with a resistance paralysed by treachery and heartlessness to a truly alarming degree, and gained an easy triumph. She will now, as she has begun to feel, have to fight the battle on a SPIRITUAL ground, and with men

of real power and courage, who understand their religion, and will defend it with a loyal heart to the utmost. A little more than a century ago she had to sustain a contest much of this character, and was driven from the field with utter rout and disgrace; when a noble band of sound Protestant warriors were roused to the defence of their purified Christian faith, then assailed by the combined powers of Popery, headed by the reigning sovereign, James II. It must, indeed, and with grief, be acknowledged, that a large mixture of what was merely secular, though valuable, and of what was merely intellectual, though valuable likewise, with the spiritual object and means, rendered the victory less pure and decisive than it would otherwise have been. But with no disposition to boast, of which the cause is far enough from us, it may yet be confidently asserted, to the honour of those who are now unfurling the banner of the true cross against the bearers of the false, that they are prevalently faithful, intelligent, and devoted soldiers of their Divine Sovereign and Captain, and both understand and adorn the cause in which they have enlisted themselves. Few, indeed, are now the cases in

which the champion of the Protestant faith differs but little, in his fundamental belief from the subject of Rome. The points of difference are at this time well perceived and justly appreciated. They are felt to be fundamental and important, and as they are practically embraced, are cordially defended. With exceptions, which hardly deserve to be taken into the account, those who remain faithful to the Christian cause see where its distinctive nature and value lie, and are ready to sacrifice their worldly fortunes, and their lives too, in the service in which they abide. They do not disdain the secular assistance which is their due, and which they rate at its proper value, but disdaining an undue reliance upon it, their ultimate and supreme hope is reposed in Him, who has all means and all events at his command; and they trust that He will not the less own and vindicate his own cause, because it is prosecuted in simple dependence upon Him, but will, for that very reason, above any other, crown them with a signal, final, and everlasting victory. As in all human events and revolutions, He will pay so much respect to his own exquisitely beautiful machinery of united cause and effect, as to put in

action for his own purposes human agents and agencies ; and, by a combination the least to be expected, and the least capable of being compassed by the policy or power of man, we may live to see the day, and no distant one, when that mighty engine, which other bad causes in conjunction with Popery labour to create and wield, turned against them, and a simultaneous union of Protestant will and effort issue in a GREAT MOVEMENT, which shall bear down all before it, and leave the *Grand Deluder of ages* to the vain refuge of his own lies, his own folly, his own iniquity.

I MAKE no apology for subjoining the *specimen of politic misrepresentation and obvious falsehood, in the literary dealings of Romanists with Protestants*, exhibited in the following letter, although I am the subject, because, independently of that accident, it goes directly and emphatically to illustrate the precise subject of the present work, and is an *instar plurimorum*, if not *omnium*.

British Magazine, Vol. XV. for 1839, pp. 394-7.

“On the Literary Treatment of English Catholics by Roman Catholics.

“Sir,—The case which I am about to set before you and your readers is, in part, personal to myself, as it concerns a work of mine, *Memoirs of the Council of Trent*, &c. It is likewise personal to yourself, as you were pleased to pronounce an encomium upon the work, of which I have gratefully availed myself in every advertisement of it which has appeared. But neither of these facts, or both together, are the chief reason by which I should feel inclined, or perhaps justified, in troubling either myself or the public on such

a subject. It is because the case which I shall produce is of a *public* character, as illustrating the kind of honesty and honour which Protestant writers have to expect from authors, particularly professed critics, of the Roman Church, more especially if anonymous, that I venture to occupy a portion of your pages with a discussion which might otherwise need an apology.

“In a *Dublin Review* for last year, No. IX. p. 43, at the close of the note, occur the following words: ‘M. Ranke refrains from quoting Mr. Mendham’s *Memoirs of the Council of Trent*, because, as he justly observes (Vol. iii. p. 289), the author of them has not displayed the learning and study necessary for working out his materials.’ The article is a review of RANKE’S *History of the Popes*.

“I apprehend that any competent reader will interpret this passage as an assertion, in the first place, that Professor Ranke *has refrained* from quoting the *Memoirs*; secondly, that he has given as *the reason* of the alleged omission, that the author failed in certain necessary qualifications; and thirdly, that the necessary qualifications in which he was deficient were, *both learning and study*.

“ The reviewer expressly refers to the place of Ranke’s history, which he professes to represent. It is as follows :—

“ ‘ In Mendhams *Memoirs of the Council of Trident* findet sich manches neue und gute ; z. B., finden wir p. 181, einen Auszug aus den Acten des Paleotto, sogar dessen Einleitungen, selbst zu einzelnen Sessionen, wie zur 20 sten ; aber es ist nicht das gehörige Studium dahintergesetzt.’

“ I will now give an English translation of the passage, with which a friend familiar with the German language furnished me ; as indeed with the original passage, before I possessed the book.

“ ‘ A great deal that is new and good is to be found in Mendham’s *Memoirs of the Council of Trent* ; for example, p. 181, we find an extract of the Acts of Paleotto, particularly his Introductions, even to separate Sessions, as to the 20th ; but it has not been backed by the requisite study.’

“ It may just be observed, that the French translation by A. de S. Cheron* agrees as closely as need be with this version, tome ii. p. penult. And now I freely profess, that I feel

* [Should have been J. B. Haiber.]

no dissatisfaction with the judgment of Professor Ranke. He is certainly mistaken in representing a particular passage as an extract from Paleotto; for the whole account of the concluding sessions of the Council have for their continued basis the Acts of Paleotto, which are a regular and continued history of the final assembly of the Council. The letters of the principal agents of the time form the other principal source. I am convinced, however, that this inadequate representation arose, not from any design, but from the hasty manner in which the author turned over the pages of the *Memoirs*. It is as well not to hazard a judgment on such examination; but in particular cases it may be excused. To the censure contained in the last sentence, I might reply, that the professor is a gentleman not easily to be pleased. He has treated my betters, Sarpi, Pallavicino, Raynaldus, Le Plat, with a hypercritical severity which might well render me contented under my own lash. But the censure is exceedingly indefinite; and I must say, that I feel no particular mortification in not coinciding in taste with Professor Leopold Ranke. If he had written his history after more experience, he would, I doubt not,

have thought and written in a style very different from that which characterises his present work. He and his sovereign, like honest men, were full of charity and confidence towards the subjects of the Pope. But the Archbishop of Cologne has taught them both, as the events of the last ten years have taught *us*, that the only natural reward of kindness and favour towards true sons of the Italian See, is the gratitude of the cherished viper. As to the defects of the *Memoirs*, of which I am sufficiently sensible, and only wish that the task had fallen into abler, and *as willing*, hands, I can only say, that my real object was, *not to display study or learning*, but to give the public *information* in a simple, straightforward way, which, it is no affectation to add, *would not be otherwise within their reach*. And upon this point I am not at all anxious to dwell. Fact, which is plainly fact, must be known.

“And now, to come nearer to the main point, it is assumed, and really asserted, by the Dublin Reviewer, that Ranke has *refrained* from quoting the *Memoirs*. He clenches the assertion by the following statement, that Ranke’s *opinion* of the work was the *reason* of the omission. It should be understood, that

the *Memoirs* and the first volume (first edition) of Ranke's work, were published in the same year, 1834—the *Memoirs* at the beginning of the year, as far as my recollection serves—Ranke's *Popes*, of course, as the fact will prove, at a later part of the year. Now it would be nothing very extraordinary, in this case, since the only portion of his history in which he had any concern with Tridentine matters was confined to the first volume, if he had omitted all reference to certain *English* memoirs of the Council: unless, indeed, this view were contradicted by an express assertion of his own, that he had *purposely neglected* those English memoirs for certain alleged reasons. It is well known by those who have any acquaintance with the Berlin professor's able, but far from faultless, work, that his views of the transactions which he records are very summary and sketchy; and *that* in rather an arbitrary manner, as well as degree. It is likewise to be observed, that the author has pretty exclusively confined himself to the MSS. *documents* to which he had access, generally pretermittting printed and common sources. And it is the fact, that in his brief outline of the two first assemblies of the Council of

Trent, there is no reference to the English memoirs published in the same year, and, in all probability, not till after the part of Ranke's first volume was in the press and printed. In the account, however, of the third, last, and most important convention of the Council, of which the account occurs pp. 329-351 of the first volume, second edition in 1838, *there are three distinct references to the Memoirs, as authority*, pp. 334, 344, 345. In the third volume likewise among the documents, in that, the subject of which is Sarpi, p. 276, speaking of a MS. history of Milledonne, which he possessed, he adds, 'welche auch Foscarini und Mendham kennen.' These, added to the reference first adduced, are really more notice than a foreigner, with so little notoriety and introduction as the present writer can pretend to, could well expect from a distant university. The only wonder with me is, that the work was known at Berlin at all, particularly so early.

“ But now, what becomes of the Dublin Reviewer's *assertion, that Ranke has refrained from quoting Mr. Mendham's Memoirs, with the reason given by the author for the same? and what becomes of his veracity?*

“The reason for a false assertion falls, together with the falsehood of the assertion, and only serves to render the falsehood *double*.

“It will be remembered, that the Dublin Reviewer—perhaps throughout he will claim the benefit of an Irish bull—has thought fit, under shelter of the Prussian professor, to impugn the ‘*learning*,’ as well as ‘*study*’ of the author of the *Memoirs*. I am not at all concerned to vindicate the learning of that author : but I *am* concerned to expose to the public the sheer invention, the palpable, interested, calumnious, and, I fear, I must add, intentional falsehood, of the gratuitous *addition*.

“The reader who examines well the extract from the Dublin Reviewer, will probably admire the dexterous construction of the whole, and the art displayed in it of intertwining so much neutral truth with so much substantial, though similar, untruth, as either to recommend the fabrication in a lump, or provide a point of defence on detection, as the case may require.

“I cannot, however, conclude without offering the critic my best thanks, for the real, though involuntary, compliment which he has paid my work. If there were not something

in it calculated to make him and his Church feel, I believe he would as gladly have omitted all reference to it, as he feigns the professor of Berlin to have done. I do not take to my learning, or study, or any other quality, the credit of being formidable to the members of the Roman communion : but I well know, that nothing is more closely concealed, and more dreaded when exposed, than some of the vital documents of their own Church. Nothing which her enemies can say, carries so much terror to her heart as the echo of her own words. In the case of a work, then, which is hardly more than such an echo, the point with them (since compulsion as yet is out of the question) is, to obviate the curiosity, especially of their own people, as effectually as possible. And this is to be done, not by violent or elaborate censure, which would disclose the feeling excited, but by an apparently dispassionate and passing remark, which shall impress upon the reader, that the work in question is entitled to no particular attention, and may be neglected without any loss of valuable information. The obnoxious author is not to be set upon with sword or pistol, but he is to be quietly smothered with a wet blanket. To do them

justice, Romanists have treated their own brethren, on necessity, in the same way. A Watson and a Widdrington, a Berington and a Geddes, have been silently entombed with the observation, as the sub-jesuitic C. Butler would phrase it, ‘they are not much esteemed by Catholics.’ Even their great historian, C. Dodd, fell within the gripe of a Catholic *constable*, who compelled him to say, that ‘there is little mercy to be expected from those who attack the Jesuits.’ He adds, ‘*The cry is, Lord, have mercy upon him: take him, gaoler.*’ Dodd well understood his own Church.*

“Whether the reported be the real conductors of the Dublin Review, I know not, though I believe it. I certainly had it to learn, that it was so important an object to them to put an extinguisher upon their own most authentic conciliar records, as exhibited in the *Memoirs*, that, for the sake of attaining it, they were content to deliver up their own veracity, or, what may be dearer to them, their reputation for veracity, to irretrievable contempt. One effect of their inconsiderate liber-

* An Apology for the Church History, &c. 1742, p. 202. This, with the “Specimen of Amendments” will doubtless be reprinted by Mr. Tierney.

ality is certain and entitled to gratitude—for the future, *their* world, as well as *our own*, will understand the exact value, not only of their judgment, but of their assertion.

“JOSEPH MENDHAM.

“*Sutton Coldfield.*”

P.S.—The appearance of Mrs. S. AUSTIN'S long-expected English translation of Professor RANKE'S *History of the Popes* affords me the opportunity of observing, that her translation of the passage, with which I am particularly concerned, iii. Appendix, 81, perfectly in substance agrees with my own. In a communication of the Professor with Mrs. Austin, he complains heavily and justly of the bad faith of the French translator, M. J. B. Haiber, and hopes that amends will be made by the English translator. It will still farther illustrate the subject of the preceding pages to adduce a signal specimen of infidelity in that translator out of a good number, some of which he has been compelled to acknowledge and correct. It concerns Fra Paolo Sarpi, and the differences between the republic of Venice and the Papacy. Ranke has certainly no prejudice *in favour of* the Venetian. His translator, however, could not digest the following passage, and has accordingly

altogether omitted it. "Justly is Paolo Sarpi's memory held in reverence in all Catholic states. He was the able and victorious champion of those principles determining the bounds of ecclesiastical authority, which are their guides and safeguards to this day," ii. 369. Here was no very violent temptation; and the falling by it, united with my own experience of Papal dishonesty as far as the *Dublin Review* is concerned, painfully impresses the iron necessity, under which every committed son of the Italian Church finds himself bound to violate truth and sincerity, when and wherever the felt interests of his Church require the sacrifice. To the very ambiguous censure of my *Memoirs* by the Prussian Professor, I have only to reply, that it would have been simply the employment of *longer* labour to have increased the matter considerably, and perhaps profitably. Whether systematic and theoretic views of the facts, just or unjust, but by courtesy of the age esteemed philosophic, would have materially edified, or even gratified, the reader, may be classed with doubtful matters. Perhaps many, and not the worst qualified, readers, may be as well pleased to have inferences and conclusions left to themselves. These may be sentimental, visionary, acute, or profound, as best suits their humour. My object was, to select, from materials not open to all, fundamental and apparently most important points, and

present them with their best evidence—and better, I may be allowed to say, than has yet been produced on the subject. Had the task been accomplished by another, I could not have denied that he had done some good service; and it is not too much to add, that I expect and believe I have found more equity, as well as favour, from the competent part of the British public, than has been awarded by the criticism of Professor Ranke; for the main body of which I have proved myself not ungrateful.

August 24, 1840.

THE END.

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REMARKS

ON

SOME PARTS OF THE REV. T. L. GREEN'S II^d. LETTER TO THE VEN. ARCHDEACON HODSON.

Nihil est quod absque argento Romana curia dedat. Nam et ipsæ manus impositiones, et Spiritus Sancti dona venduntur. Nec peccatorum venia nisi nummatis impenditur. *ÆN. SYLVII Ep. LXVI. p. 549. Opp. Basil. 1571.*

IN this Letter Mr. Green has honoured me with a notice, for which he is entitled to my best thanks; and not the less for the opportunity which he has afforded me, p. 22, of correcting an oversight into which I had fallen in my *Venal Indulgences*, &c. p. 105, where, in a note, meaning to refer to Bellarmine *de Indul.* 1, ix. I had cited the cardinal as adjoining the remission of *culpa*, at least *venialis*, to the *Plenissima Indulgentia*. He disclaims the opinion himself, while he attests it as that *quorundam*. My monitor therefore has given me *plural* for *singular*. I have accordingly in the first line of the note, after *plenissima*, added in MS. for any future edition, the words—"according to the opinion of some, in his church necessarily, and possibly quite as good as his own, although rejected by himself, as not solid."—Lines 5 and 6 I alter thus—"They will probably kick away any of their advocates for the turn."—

My obligation does not end here. Mr. G. has attracted the attention of the public to a subject of mighty importance, particularly at the present crisis; and he may be assured, that the reading and better judging part of that public will not rest satisfied with interested, superficial and partial views of it. If the effect be such as I anticipate from his criticism of my own small works, and his intention were in accordance, I ought to express my gratitude to him for much good will.

For my own subordinate concern in the burthen of two years' gestation, of which Mr. G. has just been happily delivered, I should be perfectly contented to throw myself on the re-perusal by any candid and competent reader of the works which Mr. G. would appear to have shaken. Those works, the *Spiritual Venality of Rome*, giving

a particular account of the Spiritual Taxes of the Papal church, and the *Venal Indulgences and Pardons* of the same church, I presume, from the skill and pains discoverable in his pretermissions, he has perhaps read through. Although he must be acquainted with, he has failed to notice, another publication, which originally appeared in a Quarterly periodical,—*Rome's Traffic in Pardons substantiated*. This I the rather regret, because it contains information respecting his own church of some importance, especially on one of the subjects handled by him, and from his own church's authors, principally from Amort, which to all appearance he has yet to acquire. If the omission were intentional it cannot be denied to be prudent. Had he ventured to give its established conclusions with any fidelity he would have had a very different tale to produce to the public. It is a right pleasant thing for a smooth, plausible priest of Rome to select from the variations of his own church a line, or collection of eminent doctors, who all teach a doctrine perfectly uniform, without a single interference of dissent or opposition, and make his humble and trustful flock believe, that this, and no other, is the doctrine of "the catholic church"—while at the very time he knows, or shame to him if he does not, that upon almost every doctrine which he esteems vital, and particularly on that of *Indulgences*, his great doctors are all to pieces, some differing pretty diametrically, others by shades and conundrums, but all of them in their degrees much about as harmonious as the tongues of the builders at the dispersion of Babel. These differences indeed did not proceed to blows; for while the fundamental point, the *income* from Indulgences was satisfactorily forthcoming in its season, mere words and opinions were tolerated. When the opinion of Luther touched this, matters were altered.

The first part of Mr. G.'s letter is no concern of mine, and is evidently intended, or, at least, is only fit, for his own particular adherents, who are bound to trust him for a fraction of his church's vagrant infallibility.

At p. 35 the engineer opens his battery upon the *Centum Gramina*, of which any one who knows any thing will at once perceive that the assailant knows next to nothing. However, with his little he does his best. He finds it too late in the day to repeat the bouncing experiment of instantaneous denial of facts which fair history well attests; but he flees to the convenient refuge of *abuses*—a name, which will throw a plausible mantle over any crime. And further, *they were condemned by the Church*. Just as if it were a rare thing for *his church* to commit and condemn the same thing; or, like a living ornament of the papal Church in Ireland, abjure with

one side of her mouth to one audience, what she sanctions and promotes with the other side to another audience. Tacitus somewhere says, *factum esse scelus loquuntur faciuntque*. This church has not been set upon her hills so short a time as to be unseen and unknown. This flexible and accommodating entity has prudence if she has not shame; and it is not for her most valued interests that she should herself appear in all her transactions, and bear the occasional infamy of instruments, which her inclination prompts, and her conscience does not forbid, her to employ.

It is rather amusing to find Mr. G. p. 37, resorting to the condition expressed *pro forma* in the billets of Indulgences, and in other documents, "truly *contrite and confessed*," or to the same effect, as proof that the condition was literally enforced or required; when by the application of his *technical explanations*, and his annexation of the terms "*not properly*," at pleasure, he has completely emasculated his own argument. I am quite satisfied, that his "ingenious device" is far more applicable to these conditions than to the spiritual graces granted by the author or authors of the Indulgences. These Indulgences, by those who issued them, were well enough known to be base coin; they were nevertheless put into circulation as true and legal. The church, from whose mint they came, *did* mean to deceive; but she did *not* mean to be detected in the attempt, and exposed. Such *abuses* do not now exist—why?—because they *cannot*. The trade of the Great Impostor is up; "for no man buyeth her merchandise any more."—Rev. xviii. 2.

At p. 46, in order to gain some advantage to his cause, the present champion makes a scape-goat of poor Tetzal. This is, indeed, only the way in which his brethren treat their own most sacred Breviary, and its stupendous miracles—one grand mark of the true church. But poor Tetzal! what a return, as he himself feelingly complained, for all his honest and laborious efforts for the catholic church, and even for her tenderest part, her purse! His "*Puffs*," in the virtuous indignation of the rather ungrateful censor so called, were good orthodox pleadings at the time, and would never have been esteemed otherwise by the rulers of Rome had not their effectual exposure thrown back disgrace upon the zealous official, which threatened to go on and terminate in the disgrace of the church and its head which employed him, unless prompt measures were used to avert it. Tetzal is no favourite with protestants of course; but to be abandoned by those, who pretend to be true sons of that church, which he devoted his great, approved, and for a time, rewarded la-

hours, even to the sacrifice of conscience, to serve, is hard indeed; and shews that Rome has little pity for those of her servants whose zeal and labour are not rewarded with success. Had he succeeded always, as at first, all would have been well—the Dominican (and noticed with real respect in the *Bibliotheca* of the Fraternity by Quetif and Echard, ii. 40, 1;) Inquisitor General; Sub-commissary; and for his merits promoted by Albert, Archbp. of Magdeburgh, to the honour of Commissary and Special Inquisitor; and loaded with no moral vice but such as he shared in abundance with popes, cardinals, and father confessors; and this man, for his final failure, is so furiously rated by another, and no better servant of his master, Miltitz, that he sank under it, and in his last hours had none to pity him but Luther!

I perceive by the same note, that the *Summary* which I have given in the original at length of the *Indulgences for the repair of the Cathedral of Saintes in Saintogne*, somewhat discomposes Mr. G.'s serenity; and I do not wonder; for it contains a faithful and graphic description of his church and her doings. In puerile imprudence he lets out his wrath against the Commissary, Raymond Peraudi, who, let him remember, was a purpled ornament of his church, and as pains-taking a gentleman as Mr. G. himself. Yet of him he says—"he was, in all probability, as accomplished a questor as the celebrated Tetzels himself. And the *Summary* is worthy of its author." He was, in all probability, as worthy a man as the priest who should solemnly deny "*that he knows of his own personal knowledge,*" or, "*so that he may tell*" (according to Tresham's *Treatise of Equivocation*, or Soto's instruction, see Mason's *New Art of Lying*, p. 27,) what in all Ireland and the Breviary is as obtrusive on the view as the light of the sun at mid-day.

Mr. G. might have spared the second edition of his imaginary wit about "six folio volumes," had he foreseen that he himself would designate the places in Labbé's Councils by *folia*. He should have written *columns*; and any of the young gentlemen of Oscott would tell him, that in one folium there are four columns. I may here suitably enough introduce another specimen of the habits in which Romish controvertists familiarly allow themselves. Archdeacon Hodson quoted from Bp. Stillingfleet an Indulgence which contained a remission of all sins to those who *in the article of death* should devoutly commend their souls to God, &c. without referring to the authority. This made Mr. G. particularly urgent to obtain the reference. The call, however, suddenly dropped. Why? Because Mr. G., in exploring Ferrari's *Prompta Bibliotheca* under *Indul-*

gentia, found three distinct copies of Indulgences containing precisely the same form—one by Benedict XIII. the other two by Benedict XIV. See iv. 525—8, and *Addenda* p. 35, ed. Venet. 1782.

And if the Letter-writer had not determined to spoil some sheets of clean paper, he might have eased himself of the labour of collections from various councils condemnatory of the abuses of the Quæstors—all very right, with a good meaning of many individuals, and to save appearances by the rest. We ever admit, that there have been conscientious and even good men at all times in the Roman apostacy, or we should never have had the reformation. The fact contended for is denied by none, and the proof superfluous. Even Trent made bold demonstrations amounting to nothing. The *thing* was still secured, and the control was all in the hands of the Pope. He and his certainly wished the affair to be managed *decently*; but the rule was

————— Rem,
Si possis, recte, &c.

To close the first part of the subject, *Venal Indulgences*, I will simply observe, that Mr. G. has done what is done by most in the same predicament—he has mixed some truth with his fiction, as much as would do him no harm, and would save or assist his credit, and the credit of the prevailing fiction. He has pretty adroitly selected what accorded with this plan. He has performed various contortions to extricate himself from the net in which he felt himself caught. But his main contrivance and refuge has been *pretermission*. Of the plain grammatical meaning of the indulgences in question—of the necessarily popular interpretation of the expression of that popular interpretation in the jingling, proverbial phrase, *tantum donant quantam sonant*—of the naturally consequent disputes among the doctors of the church herself respecting the *honesty* or *knavery* of that church; and lastly and eminently, of those interesting and little known forms, the *Confessionals*, of which I have given both a fac-simile specimen and so extended an account, with the priced varieties of spiritual graces contained in them, particularly the optional confessors—he has preserved a profound and very prudent silence. In fact, I fear that Mr. G. has throughout been fighting against his own convictions; and that he inwardly feels, because he knows, that he is incapable of facing, much less of confuting, a single substantial statement in what I have written on the subject of his Church's Venal Indulgences.

At p. 66 and onwards Mr. G., with his two years' preparation, “boldly” enters upon the subject of the *Penitentiary Taxes of Rome*, as presented in my *Spiritual Venality*. He will readily agree with

me, if he has any experience in such cases, that works and children of darkness do not ordinarily court the light. From the offenders and their friends, as is evident in the proceedings of every court of justice, it is with the utmost difficulty, that any thing in the shape of criminating evidence can be wrung. So that the friends of truth and equity are often under the necessity of satisfying themselves with evidence of a broken and deficient character—accidental and apparently involuntary both admission and disclosures—the light mutually reflected by different and distant admitted facts upon each other, and various other proofs weaker or stronger—seldom sufficient for conviction absolutely *legal*, and yet quite sufficient for *personal and moral assurance* of the truth of the particular charge—quite sufficient to exclude all reasonable doubt.

This is precisely the case of the Church of Rome as respects the iniquities charged upon her, particularly that under consideration.

I have done my best to collect and present all the evidence, weighing its value as I could, extant upon the subject. Even an advocate of Rome would not expect me to invent evidence; this at least is not the practice with protestants. Had I allowed myself such liberty I might have made out a much clearer, indeed a perfectly clear case—

———— totus teres atque rotundus,

Externi ne quid valeat per leve morari.

I have given my materials as I found them in their natural order: some of them new, others improved or enlarged, all pertinent, many important. It is needless to say what I have done, as any reader who chuses may have recourse to my volume.

It is more to my purpose to shew what my opponent has *done*, and likewise what he has *not done*.

He has *done* as follows:—He has given a long detail of extracts from the Venality, with the effect, whatever were the intention, of appearing to present an extended and fair statement of the argument oppugned. But with this he has intermingled passages selected to favour his purpose from different parts, and some of them rather obtusely perverted; and assuming, that my cause is answerable for all the imperfections and variations in the documents—facts, not denied but openly and carefully stated—with nothing but a protestant though valuable re-print, and another, in his own possession, he feels himself warranted to come to the bold conclusion,—“Now, Sir, whether I can reasonably be called upon to defend or reply to any of the individual charges in documents so strangely discordant with each other, and so totally destitute of valid authentication, I may fearlessly leave to the judgment of the

reader." To this piece of flippancy it would be sufficient to answer, that particulars in the documents concerned may *vary* with times, places, and persons, and not be discordant; and if they were, there may be good reasons for preferring one to another. And as for valid authentication, I believe I have displayed more than the priest resident in Tixall quite relishes, and more than is usually found in such dark cases as those in which papal iniquity abounds. Let me add, that I apprehend the fearless writer will on reflexion feel that he has committed somewhat of an oversight in bringing, as he has done, to the acquaintance of his own people, *so large a portion* of the contents of my volume—thinking rather fondly, that he is doing no more than helping forward his own object, forgetting, at the same time, their *very suspicious character*, and exciting the almost irrepressible inquiry—what can all this mean?—can such things have originated in nothing?—in what point do the converging lines unite?

But I must tell the reader what Mr. G. has *not done*. I do not say that he has altogether omitted, but he has done what perhaps is quite the same thing for effect, he has deprived of their prominence, he has thrown into the back ground, the main supports of the charge against his church—the copy of the *Penitentiary Taxes* which I have reprinted—the most authentic recognition which they have received by their being reprinted repeatedly in the body of law, the *Oceanus Juris*, published in Venice, the volume in which it is found being dedicated to the reigning pope—and the celebrated passage in *Claude d'Espense*, fixing upon the document the awful and indelible character, which not all the ingenious processes of the most expert of Rome's artizans can erase or expunge. No, no: whatever postern doors may have been provided as an escape from detection, Rome is openly convicted of having carried on a profligate trade in the souls of men, their crimes and their pardons, for many long centuries. The respectable Richer, Historian of the General Councils, knew what he said, when he charged her with "*making the sins of men her golden harvest*;" and Pius II. before he was Pope, and saw better, than when *at the last year of his life* he was made to recant, felt himself secure against contradiction when he wrote, that at Rome "*not even the pardon of sin could be obtained without being paid for in solid cash*."

Mr. G., however, is disposed to nibble and quibble a little, and complains, pp. 88, &c. of the words "of sinning" being added to the word *licentia* in d'Espense. They were added, because they appeared necessary; and so, from the current of thought and argument in the author, and the following context, I still think—un-

moved by either the philological or logical finesse of Mr. G. His assertion, p. 89, that protestants industriously circulate a book, in which more wickedness may be learned than in all the Tax-tables, has no doubt reference to the *Whole Duty of Man*. The writer, indulgently, I suppose, adds, that he “need not specify it.” This is the very matter which led the Hon. and Rev. Mr. Spencer into a labyrinth of puerile blunders. The Rector of Sutton Coldfield put him to complete rout and shame on the subject; and the publication of his own *Letters on Auricular Confession*, together with those of his opponent, who, characteristically enough, had published *his own separately by themselves*, has demonstrated not only the vile iniquity of the Confessional, but the utter impotence of the new comparative argument set up in its defence. If Mr. G. could have pointed to a popular manual among us, containing the filthy pages which disgrace a popular manual well-known by himself, the “*Garden of the Soul*”—pages, of which the intrinsic uncleanness is the slightest part of their guilt; for they acquire a satanic virulence by the practical consequences which can hardly fail to follow the atrocious instructions of such “sure guides” as Dens and others,—pages, so revolting as to render it expedient that another book should be provided as a substitute for decent Romanists, females especially—could he have done this, he would have done something; but he knows he cannot.

It may be my defect of sagacity, but I can discern no other quality than that of quibbling in the note p. 92, on the phrase *in foro conscientie*; and apprehend, that in the presence of leading arguments it is worth little, and may be left to its own insignificance; at least so I am content to leave it.

What I read in p. 88, referring the reader to the Taxæ in the *Bullarium* as “the genuine Taxæ,” might have occasioned surprise, if any thing in modern Papal tactics could. The things themselves are the most innocuous in all directions that can be imagined. I had expressly guarded against them as a common fallacy in my *Venality*, p. 5, and hardly expected that any champion of Rome had forehead enough to attempt to palm them upon the public as the genuine, and only, or principal Taxæ of the Roman see. They are, except for the cupidity which characterises them, perfectly innocent matters, and have no appearance of being intended for *deception*, presenting, however, strong temptation in such times as the present to those who have an interest in so employing them. It is rather unfortunate that, when I had done my best to warn the public, particularly Romanists, of the danger, Mr. G. should spontaneously step into the not very honourable niche which I had

unconsciously cut out for such indiscreet and not very high principled adventurers. But as long as Popery exists, her impostors will.

I now travel back to pp. 76-9 in order to notice an argument which should not escape. It belongs to an approved canon of sophistry, to wit, that of breaking the force of, or evading, a charge by a *parallel*, or *similarity*, meant to be complete as far as the argument is concerned. Mr. G. has found a parallel, and therefore a justification to his church, in the pecuniary provisions of the Anglican. This line the author has adapted from Dr. Milner, C. Butler, Esq. and Dr. Doyle, without naming either, and rather disguising his obligations. He has acted prudently. At least he might know, that in my *Venality*, pp. 80—6, I had given that fallacy due consideration, and I believe, a death's blow. And it is curious to observe how, of two mutually destructive defences of the Church of Rome, that of *Fees of Office* is exchanged in Mr. G.'s epistle for the more general and evasive term "*compensation for services*"—services, not likely to be extravagantly taxed, if rated at the valuation of Mr G., or according to the real worth of the trumpery published in the Romish annuals; but calling for very high esteem, and very costly remuneration, when understood in the good orthodox sense, as a release from sin, and a passport to the joys of paradise.

The class of Taxæ to which I have confined myself is that of the Penitentiary. In a catalogue, as authentic as authentic can be, to be discovered and published against the will and efforts of its authors, absolutions for various sins are included, and a price annexed to them. It is notorious, that such absolutions, and indulgences containing them, were put to sale, and vast sums collected in consequence. Those individuals who had, value received, in spiritual graces, doubtless thought them worth something, as, if they were not deceived, they must do; and it is historically certain, that armies, ("truly penitent and contrite," as most armies, particularly Crusaders, must be!) went to the field of battle with the gay assurance, that, if they fell, their church's indulgences would blot out all their sins, and carry them clean and straight to heaven.

But it seems they reckoned without their host; for their host had a *salvo*, which, were he called to account, he would be sure to produce. He had contrived certain reservations to save his credit. Just as if a banking company, with no capital, should issue fictitious notes to an enormous amount, thinking it quite enough to provide secret technical forms invented and used by themselves, such as would enable them to prove in a court of law, if called upon,

that the said notes were worth just so much waste paper. The whole indeed of Rome's defence is that of the Jew, whose razors were not made to shave but to sell.

It is plainly to be perceived, that the present popular method with Romish apologists is, to approach as near as possible to heretical protestancy. They can put a good face upon their religion, either wholly, or in its parts, only by assuming this mask. Their generally rigid, but occasionally most elastic principles allow them in this hypocrisy, for a season, and for a purpose. To attain that purpose they will virtually renounce, perhaps verbally abjure, all that constitutes their existence as a church,—their supreme sovereignty; their intolerant exclusiveness; their duty of persecution; their transubstantiation; their paramount tradition; their splendid adolatries; the canonized heroes of their breviary; and, as Mr. G. here does, the richest treasures of this rich church, her *Indulgences* and *Remissions*, total, of all sins, full, fuller, and fullest, from guilt as well as from punishment,* made sure against accidents by being ready for use in the article of death, or as often as that danger occurs,—the whole secured on the inexhaustible fund of merits, human and divine, in the hands of the vicegerent of heaven on earth, whether Alexander VI. or Gregory XVI.—they will thus, for justification, or advancement, renounce or abjure the absolute substance and vitality of their Popery. O! if this transformation which truth and conscience as well as policy extort—if this hypocrisy—were converted into sincerity and reality, idolaters and heretics would become Christians and our real brethren. But the father and mother of lies forbid the union: they cannot part with their children—at least as yet; and we must wait till “the spirit be poured out from on high,” and all will be united to one another by being united in the abandonment of religious error, and the reception of divine truth.

Here then I close, regretting that I have been engaged in an occupation which may be considered as superfluous; and promising, as far as I can, that I shall not easily be led to repeat the apparent indiscretion. Mr. G. has not shaken one material position in my books; he has not, he cannot, and he knows it. I have anticipated his dialectic manœuvres, and have provided antecedently for the

* In the palmy days of Rome they were not at all coy on this subject. In the 12th book of Gio. Villani's *Cronica*, the author mentions the founder of the Jubilee, Boniface VIII., as pardoning *colpa e pena*; and his brother Matteo, who continued his Chronicle, in book i. cap. iii., writes, that Clement VI., in a time of pestilence gave *grandi indulgenzie di colpa e di pena di tutti i peccati*, &c.

dispersion of his mystifications, and those ingenious tortuosities which have retired from every other profession than that of Roman controvertists. He will please to bear in mind, that the charge against his church is, not that she herself *declares*—trust her for that—but that from doings of her own proved upon her, it may legitimately be inferred, that in every single item of the spiritual articles in which she deals, she is saleable when her price is bid. Mr. G. therefore will excuse me if to his ineffective exculpation, I prefer the opinion of two of his betters in his church—that of the Pope, who affirms—*Nec peccatorum venia nisi nummatis impenditur*, and the tuneful Carmelite, a second Mantuan, who, with much more to the same purpose, sings—*Sacra sunt venalia Romæ*.

Should Mr. G. be inclined again to try his skill in the art, familiar to the defenders of his church, of *confuting* an opponent by *omitting* his main strength, he may become the unintentional occasion of exposing to the English public, more fully than has hitherto been done, the kind of “services” for which the Roman Penitentiary and her Tax-tables prescribe the pecuniary “compensation.”

Sutton Coldfield, Oct. 14, 1840.

P.S. The reader may consult with advantage a review of my *Venal Indulgences in the Church of England Quarterly Review* for 1840, pp. 138—152, where he will see the *old* doctrines of Rome on the subject made the *present* by Dr. Murray’s sanction of Dens’s Moral and Dogmatic Theology. I take this opportunity to observe, that the *Confessionals*, as bills of pardon, &c. are distinctly mentioned in the Card. Poli *Mandatum de Confessionalibus*, &c. 1557, as faculties or licenses, called Confessionals, obtained from the Pope, or the Penitentiary office, by letter, or breve, or otherwise. See Wilkins’s *Concil. Mag. Brit.* iv., 148. See likewise *Catal. Lib. MSS. M. Parker* a Nasmith, No. cxi. 1610, p. 132.

In my *Index of Gregory XVI.*, at the end of the note p. 68, add—The mistaken date is rectified by the fact, that Vergerio’s Latin translation of the *de Idolo Lauretano* was first published in 1554; and the Epistle is addressed Othoni Henrico Palatino Rheni, dated Kal. Septembris, 1554, while in the 2d edition the Dedication, which is nearly the same, is Wolfgango Palatino Rheni, pridie Kal. Octobris, 1556. The Rev. Mr. Gibbings, who gave me this information, has mentioned the earlier edition in his *Index of Brasichellen*, *Preface* p. xvii.

By the same friend I am admonished, that before I treated Gerardus Busdragus as an *ens rationis*, p. 82, I should have con-

sulted POSSEVIN, who, I find in his *App. Sac.* thus notices him, Lucensis, et Episcopus Argolicensis Lecturam super Canone, de Consecratione Dist 3 De aqua benedicta. An edition was published of this book Wiliorbani 1594, 8vo. A copy is in the British Museum. The Dedication, dated Padua, 1554, at the beginning has the words, sed cordialissimè sum gavisus, cùm nuper vidissem *catalogum* et libros vestros. The place, Padua, connects with the date of the *Exemplum Literarum* and the Bishop addressed.

I can make the present trifle useful, by adding, at the suggestion of another friend, to the purport of the note ending p. 107, a passage of the *breve* of Benedict XIV. prefixed to his *Index*, and constantly repeated to the last—atque ab omnibus, et singulis personis, *ubicunque locorum existentibus, inviolabiliter, et inconcusse observari præcipimus, et mandamus sub pœnis, &c.*

In fugam vacui, I add the valuable and pertinent lines of Cowper in his *Expostulation*, suppressed by amiable feelings, but honestly restored by Southey. The British nation is addressed :—

Hast thou admitted with a blind fond trust,
The lie that burn'd thy fathers' bones to dust,
 That first adjudged them heretics, then sent
 Their souls to heaven, and cursed them as they went?
The lie that scripture strips of its disguise,
 And execrates above all other lies;
The lie that claps a lock on mercy's plan,
 And gives the key to you infirm old man,
 Who once ensconced in Apostolic Chair,
 Is deified, and sits omniscient there;
The lie that knows no kindred, owns no friend
 But him that makes its progress his chief end,
 That having spilt much blood makes that a boast,
 And canonizes him that sheds the most.
 Away with charity that soothes *alie*
 And thrusts the truth with scorn and anger by!
 Shame on the candour and the gracious smile
 Bestowed on them that light the martyr's pile,
 While insolent disdain in frowns expressed,
 Attends the tenets that endured the test!
 Grant them the rights of men, and while they cease
 To vex the peace of others grant them peace;
But trusting bigots, whose false zeal has made
Treachery their duty, thou art self-betrayed.

We might almost imagine Cowper were now living, and had written the above in these bright days of liberal bigotry.

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